THE UNITARIAN REGISTER

MAY, 1958 30 CENTS

OUTGROWING OUR HERITAGE
by Ralph W. Stutzman

A REVISED LOOK AT MANKIND
by Harlow Shapley

MYSTICISM AND SCIENCE
by Alfred P. Stiernotte

MAY MEETINGS FORECAST

OPEN FORUM

Church school helps teach how to function in a group

To the Register:

Undoubtedly Mrs. Edith Hunter's article in the December issue of the *Register* will elicit a great deal of comment. I shall confine myself to one aspect of her article only, namely, her opinion that religious education is better done in the home than in the church.

Mrs. Hunter's observations on the difficulties of effecting good teaching in the setting of the Sunday school on Sunday morning are cogent but fortunately, the problems which she has noticed, though they are widespread, can be and must be solved with the same degree of intelligent concern as any other problems. For more important than the specific ethical content of courses in religion afforded by a church school is the positive experience of learning how to function in a group and to help the group to be effective in discovering value aims and applying those aims. It is possible at every age grade level to demonstrate to the child in a Sunday school class the difference between *laissez-faire*, totalitarianism, and democracy in the group life and to assist the child in discovering how to work together with others in a democratic way. When this is done, discipline problems subside and a class atmosphere is engendered which makes real learning not only possible but inevitable.

It might be said that skill in functioning in a democratic environment is more important as a goal of religious education than specific indoctrination. It is quite likely that such learning cannot be provided in the home, and that the dangers which are present when the child's value instruction is limited to the home, in terms of personal maladjustment, are great.

If Mrs. Hunter's experience with liberal religious education had been of longer duration, she might be relieved of some of her anxieties. It often seems Sunday by Sunday that church school classes make small progress, and yet when the same children achieve junior high and high school age, it becomes apparent that they have learned almost everything we wanted them to learn as to facts about religion, have acquired considerable skill in stating their own personal point of view, and demonstrate their awareness as to the way in which their personal faith compares with other major positions in the community. — EDWARD H. REDMAN, *Ann Arbor, Mich.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

Church is a church, simply not a school

To the Register:

Mrs. Edith Hunter is right that the Sunday school is obsolete. Moreover, it is and always has been the wrong approach to religious education, because a church is simply not a school.

It is high time for the church to come into its own. A hundred years ago, the Rev. Joseph Barnard of Boston had the imagination to see this. About 35 years ago, the Rev. and Mrs. Vivian Pomeroy established a successful children's church in Milton, Mass., which never has ceased to function. In various parishes, we have had such a church for children and teenagers for 30 years.

What exactly is a real Junior Church?

It is what its title indicates: an actual *church*, not a school. Every activity appropriate to the modern liberal church is carried on here, modeled upon that of the adult church. Its services are conducted by the minister and in form duplicate those of the adult church, with the exception that preceding the reading, the minister gives a carefully prepared talk explaining and analysing the passage, as part of a course dealing successively with the Old Testament, the Gospels, Acts, and church history up to the present and the local church. Obviously the minister by virtue of his knowledge and training is the one individual best qualified to do this. Children in a certain Boston school have passed Bible examinations solely on the basis of these talks.

Under a minimum of guidance by adult leaders, the members take entire responsibility for the functioning of their church. They have a parish committee, clerk, treasurer, social service committee, ushers, flower committee, etc. These responsibilities are taken very seriously.

Just as in any modern adult Unitarian church, there are discussion groups, forums, activities furthering various social causes, and purely social gatherings.

It is our aim to give our children and adolescents a knowledge of the liberal tradition, point of view about contemporary problems, training in churchmanship, and the experience of worship.

The Department of Religious Education of the denomination has been consistently liberal and forward-looking *within the framework of the school set-up*. It is unfair to accuse it of a "sacred cow" attitude, because a department of education obviously must have a definite philosophy of education in order to function at all. But in our opinion, it is *additionally* demanded of such a department in a *liberal* denomination to recognize and give consistent publicity to the successful carrying out in any church or churches of a philosophy radically different from its own, no matter how strong the disagreement with it. Such a different philosophy is that of the Junior Church. — DAN HUNTINGTON FENN and ANNA Y. FENN, *Wayland, Mass.*

Competition is urged for AUA's elections

To the Register:

We have all been saddened by the death of Dr. Frederick May Eliot. But life continues, and our denomination must set about the task of finding a worthy successor for president of the American Unitarian Association.

I have no candidate to offer, and don't even have any idea as to who might be available. But it strikes me that now is our best opportunity in many years to set the precedent of offering real competition in our election choices within the denomination, not only for president but for the other officers of the Association as well.

We Unitarians pride ourselves in our devotion to democracy and democratic institutions, yet we have never given those who vote for officers of the AUA a real choice, or at least have not done so in many years.

There is in this letter no implied criticism of any AUA official, past or present, but merely a plea to grasp an opportunity to practice in our internal organization a concept upon which we insist in our political and other affairs. — RALPH H. GRANER, *Washington, D. C.*

'Be Kind to Animals Week' recalls Bergh

To the Register:

May 4 to 10 has been designated "Be Kind to Animals Week," an occasion deserving special observance by all church groups claiming any humanitarian philosophy. It is of special significance, however, to Unitarians, as Henry Bergh, founder of the American Humane Movement, was one of the outstanding members of the Uni-

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tarian church of the previous century. It is well to tend and keep alive the flame he lit in those early days of almost unbelievable cruelty to and exploitation of our animal friends. Almost single-handed, faced often by ridicule and even physical violence, he fought and won the early battles.

I would like to suggest that Unitarian ministers use "B.K.A." Sunday as an occasion to remind our present-day members of Henry Bergh and his work, and of the unfinished task to build on the foundation he so firmly laid. Talks and special exhibits in our church schools would be of great value in reminding our children of the obligation of all humanitarians to help the animals who so often cannot help themselves.

Doubtless with these few suggestions, other ideas will occur to ministers and church leaders, and it is to be hoped that we will not fail to remember and pay due tribute to the memory of Henry Bergh, Unitarian, "The Angel in the Top Hat." — WILLIAM N. CHEW, *Richmond, Va.*

Hungarian Consistory sends its greetings

To the Register:

. . . we take the opportunity to greet you heartily on behalf of the Consistory of the Unitarian Church of Hungary, as well as on behalf of the parishes, their pastors and believers, praying God, the Father of Mankind, to grant you and your parishioners a happy year.

We Unitarians feel that we received a special task from God which ought to be fulfilled. In this consideration, as conscientious men, we should support every thought and good idea which is deepening the fraternal relations among nations and people. We should join with those who do their best to preserve the peace of this world and oppose them who are strengthening the tensions.

The Kingdom on earth could be realized by people of goodwill. We Unitarians are the present-day representatives of Jesus' Gospel. We are responsible that there should be harmony between this Gospel and life.

In this spirit we greet you and with you all mankind, praying that may God grant peace to this world. — DR. ISTVAN GÁLFALVY, chief curator; JÓZSEF FERENC, chief curator; ISTVÁN PETHŐ, deputy bishop; DR. GÉZA NYIREDY, secretary; IMRE FILEP, chief notary, CONSISTORY OF THE UNITARIAN CHURCH OF HUNGARY, *Budapest, Hungary.*

We stand for morality; listen to our prophets

To the Register:

Herbert Vetter's article on "Machiavellian youth" describes an ominous trend and asks some serious questions. "What do we stand for now?" he asks.

May I say that we stand for morality? Morality includes not only our oft-declared standards of freedom, reason, and tolerance, but also other eternal and "built in" values which must be respected and accepted if we hope to continue as civilized men.

Some may argue that morality is a set of cultural *mores* which has little or no bearing on survival. The great Justice Holmes once said in a letter to a friend that "Our morality is a kind of higher politeness to shield us from the ultimate fact — force."

Certainly our human destiny may be finally controlled by cosmic forces, and if that is what the justice meant, I agree with him. But as far as our civilized life together on this good green earth is concerned, our morality *is* the ultimate force. Selfishness is at the bottom of it, but it is the enlightened, long-range type of selfishness which seeks not only individual achievement but continued success for mankind as a whole. And the success of mankind depends largely, of course, upon the continued success of most of the other species of plants and animals.

The giants who lived in the 18th century, among whom were those who charted our course as an infant nation and those who charted our course as an infant church, understood these facts of life very well. Until more of us can grasp the significance and embrace the idea of this grand symphony of coöperation, our efforts will not be rewarded as they might be.

Of what, then, does our morality consist? When Jesus was asked a similar question he answered: "Ye have Moses and the prophets. Hear them." We have not only Moses and the prophets, we have Socrates, Buddha, Aristotle, Galileo, Newton, Shakespeare, Kant, Darwin, and Pasteur. We have Jefferson, Emerson, Lincoln, Tolstoy, Carver, Gandhi, Einstein, and Schweitzer. Hear them. — E. WHEALDON, *Medford, Ore.*

Pamphlet is suggested on Ethan Allen's views

To the Register:

As a Vermonter, well-acquainted with its history and the part played by Ethan Allen and the Green Mountain Boys in making it possible for Vermont to be a separate, independent state, I was delighted with the article by Laurence C. Staples in *The Unitarian Register* for December, which gave an account of Allen's religious views and his book, titled: *Reason: The Only Oracle of Man.*

I cannot fully agree with the idea denoted by the title, as a certain amount of truth is discovered by intuition. Emerson's essays, for example, contain much intuitive truth. However, without the use of reason, intuitive truth is likely to be mixed with a great deal that is not true. On the whole, Allen's views are much in advance of the orthodox Christianity of our day, and should be widely publicized.

Among Vermont schoolboys today, as in the past, Ethan Allen is considered a great hero. If his religious views should become widely known, I think there would be increased respect for liberal religion, and, probably, a few people would be influenced to join a Unitarian fellowship.

I would suggest that the AUA engage Laurence C. Staples to prepare a pamphlet for distribution, quoting some of the most important parts of his book, as in this article. I would, however, leave out the paragraph advocating the discharge of the clergy and using the money paid in their salaries for "good wine or old spirits to make the heart glad." Allen, like Jesus, was a man of his own time, and did not realize the danger of becoming a slave to the alcohol habit. . . . — HOWARD C. BARTLETT, *Orleans, Vt.*

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COVER: Bronze bust of Dr. A. Powell Davies in All Souls' Church (Unitarian), Washington, D .C., honors the late minister of the church, who has been selected to receive posthumously the annual Unitarian Award for 1958. (See page 7). Sculptor is Jimilu Mason.

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EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

AN HERITAGE AND A CALL

The death of Frederick May Eliot, president of the American Unitarian Association from 1937 to 1958, came with shocking suddenness, leaving a sense of profound sorrow and deep confusion. His powerful body, vigorous step, and buoyant spirit had belied his years. His kindling interest and eager concern were the marks of an inner vitality which poured forth with each new challenge.

Despite his years of toil, he was still young in the qualities that are important, though perhaps tired beyond our knowledge or his own admission. He still held all the reins of our burgeoning Unitarian movement in his own hands.

Now, suddenly, he is gone, and uncertainty fills our hearts. Because he was so strong, we feel our leaderlessness the more.

Dr. Eliot's presidency covered 21 fateful years. When Unitarianism faltered in 1936, this tall, handsome, vigorous man arose out in the West and raised a banner of courage and imagination which struck fire in our hearts, quickened our steps, united a divided people, and mobilized us for the great forward leap of these last 20 years.

We associate his name with the ringing challenge of "Unitarians Face a New Age," with the pioneering spirit of our new religious education curriculum, with the powerful new voice of the Beacon Press and the artistry of *Hymns of the Spirit,* with the dozens of new churches that have sprung up throughout the South and West, and the hundreds of Unitarian fellowships emerging over the face of America. We remember the development of regional responsibility which has taken place during his presidency, replacing a tired and inadequate centralism, the solid financial undergirding of the United Unitarian Appeal, and the world-wide outreach of the Unitarian Service Committee.

These are majestic accomplishments. Frederick May Eliot leaves a resourceful, confident Unitarian movement, more than double its previous membership and growing fast, a living testament to the vitality and power of his leadership.

So now we pause, draw a deep breath, and pray a heartfelt prayer for this strong if impetuous man we have loved, for sorrow at our parting, for guidance in the new paths which lie ahead.

There are serious issues and noble opportunities immediately before our movement. We must pull ourselves together and reorganize and regroup our forces.

There is a need to clarify and redefine the relationship between our national headquarters and our regional organizations.

The merger of the Unitarian and Universalist churches seems a real possibility for the not distant future, yet it must be preceded by the most comprehensive discussion of the issues involved among all our churches and people.

Capital funds must be found for gifts and loans to liberate the enormous potential energies now locked within some of our newer churches and our fellowships.

Our religious education must be reinvigorated, and more vigorous efforts made to secure and train religious education directors. Fellowships need a special combination of religious education director and executive secretary to help them in their early years to get on their feet. Beacon Press needs development and revitalization.

Most of all, we need to have many more opportunities to explore freely our ideological differences and to formulate our spiritual goals. I believe that the various schools of thought within the Unitarian movement have a substantial measure of agreement. They need to have the opportunity to discover that this is so.

Frederick Eliot was a good and brave man. He was the most effective and most popular president in the long history of the Unitarian movement. We salute him in sadness and farewell. He leaves us a noble heritage and a call to action.

DONALD HARRINGTON

HUMANISTIC LITURGY

An oft-repeated religious ritual or liturgy, perhaps combined with choral responses and with a properly composed meditation, can — and many times does — express about seven natural basic human spiritual experiences or attitudes, the fostering of which is a major function of religion. Liturgical symbols help man to manifest and to communicate his deeper yearnings.

Liturgy is group poetry. It raises the vitality of the experience and induces a much more vivid awareness, so that a person can deal with his problems consciously and at times more rationally than if he battled them out with others in argument or with himself in solitude.

1. Liturgy celebrates spiritual triumph. We have gotten through another week. We feel well and strong; the baby did not die of the croup; the family did not break up — so let us all go to church Sunday morning and sing the hymns of Zion. For many people, the most vivid sense of achievement comes in the liturgical moments, if these are properly handled.

2. Moreover, as I pointed out in an editorial in the November 1957 *Register,* liturgy expresses devotion and aspiration to the good, to the ideal of the highest good; that is, to God. God is the principle of divinity or perfection, not an actual force. The most basic truth of all true religion is that God does not exist; God is a real potential which ultimately ought to exist. Its absolute logico-spiritual validity often is mistaken for all-power. To express love for God, or devotion to what is best, is probably the chief function of liturgy and of religion. Without ideals, the people perish.

3. As I also wrote last November, liturgy expresses pious gratitude to the supreme being, the ultimate reality or foundation existence of the universe, probably physical substance, perhaps energy itself. This being is omnipotent in the sense that it has the power to do, and does, directly or indirectly, all that is done. It does all the good and all the evil. Since it is partly evil, we should not worship it, but we well may be grateful to it for all our actual blessings.

4. Liturgy expresses resignation in inevitable frustration. It helps one to experience the modified joy of knowing that he has the strength to endure, without spiritual hysterics, the suffering which he cannot avoid. He also realizes that nearly everybody else has hardships which are as bad.

5. At its best, liturgy consoles people in sorrow. All of us have known grief, and when we grieve together, we find some alleviation of the anguish.

6. Liturgy helps people to repent for their past errors.

7. It encourages forgiveness of self and of others.

All these experiences are completely valid spiritually without any supernaturalism or world purpose. It would be wonderfully inspiring if cosmic power intentionally ran things so as to help us fulfill our ultimate yearnings and to solve our psychological problems. But in the long run we shall get on better if we do not deceive ourselves. The childish wish, to be protected by a strong and wise father, persists in adult life, and this has been a major factor in creating our traditional supernatural theology. Sigmund Freud termed it humanity's infantile obsessional neurosis.

Adults get their intestinal fortitude, their moral stamina, their idealistic enthusiasms, the solutions to their problems, and their triumphs from many sources, among which are biological heredity, ductless glands, and proper nutrition. Social inspiration, social emulation, and social pressure also are major factors. Men get help and guidance from their friends, their institutions, and their cultural heritage.

A church is an institution. A good one is a community of friends organized to help each other in many ways, partly by social encouragement and corroboration, and partly by group psychoanalysis carried out with liturgical symbols.

GARDNER WILLIAMS

THE USIS AFTER McCARTHY

A few years back, a then-famous team, popularly billed as Cohn and Shine, made a brief appearance abroad in search of subversive activities in our overseas information program, and especially in our overseas libraries. The young men attracted more attention than most heads of state; they ended several promising careers and generated as much bad will as any pair of Americans.

Four years later this reporter, unheralded and unauthorized, examined some of the same services, and herewith presents her own findings.

First, the problems of the United States Information Service are as varied as the lands in which they are located. But the libraries are propaganda agencies only insofar as we can equate with our own nation the practice of freedom for the human mind

(*Continued on page 31*)

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

The crowds of school kids and cherry-blossom viewers have given place to sober-faced congressmen and senators who are back on Capitol Hill after building up political fences during the Easter recess. And sober they are.

Nowhere did they find that joy of resurrection; everywhere across the nation they found problems unlimited and unsolved. The voters are looking to the fall elections; they let their Washington representatives know that votes will not be as usual unless Congress acts.

Number one problem in Washington and the country is depression. Men out of work, payments not kept up, relief instead of pay envelopes — none of these facts is escapable. So the debate goes on for tax cuts, public works and increased federal expenditures.

Up the street from our Capitol Hill house, government food parcels are being distributed. O wise government that has been buying food surpluses these many years!

Problem number two is the towering, terrifying future of space travel and space control; of nuclear warheads and peacetime bomb accidents; of disarmament, foreign aid, and summit talks.

Congressmen are as baffled as the electorate. What was science fiction yesterday is an accomplished feat today. Congress must look to the future, but act in the present.

In Washington, there is a sense of urgency and crisis that is reminiscent of the early days of the New Deal in 1933. But then the President was writing the score and conducting the band; now it is Congress, and neither the notes nor the leadership are in harmony.

Federal aid to public schools

As we predicted, the Congressional hopper is full with about 50 school bills, the majority still for scholarships on the college level. Our preference is still for a massive school aid program on the elementary and high school level for public schools only, but the need is so desperate that any believer in public schools will be pleased — and a trifle surprised — to get any education bill out of this Congress.

We stand stanchly with the *Washington Post:* "This newspaper for 15 years has urged federal financial aid to the states on an emergency basis for school construction and for the improvement of teacher salaries. We are convinced that federal aid for these purposes is now more imperative than ever — because the plight of the schools has worsened with each year's failure to provide such aid. The need for more classrooms and more teachers will not disappear or diminish by adopting a college scholarship program, desirable as such a program undoubtedly is."

The Murray-Metcalf bill is a specific bill for support of public schools — elementary and high schools — for construction and teachers' salaries. Under its terms, the decision as to division of funds allocated would be left to the states. The money would be given on the basis of school-age population, one billion the first year, two billion the second, 3.3 billion the third, and 4.5 billion thereafter each year. It is not a perfect bill, but it is imperative that *some* bill be passed that shores up the tottering public school structure. This bill preserves our heritage of public funds for public schools only; it leaves unchinked the wall of separation between church and state.

The college-level scholarship bills, with an emphasis on science, have a better chance of passage, but they raise many formidable questions. Chief among these, and the one that is troubling conscientious congressmen on Capitol Hill, is the general acceptance of the practice of allowing scholarship recipients to choose their own schools. This means, as in the GI bills, that private and sectarian colleges will be receiving tax-supported students, as well as state and city universities. Most believers in better schools accept the concept of scholarships for sectarian as well as public colleges but they are worried about the precedent for later demands for direct parochial school aid at the elementary level.

Today the USSR — tomorrow the USA

If you go back over the years, even recent months, there is reason for a measure of optimism about talks at the United Nations level, or between Soviet Russia and the United States looking toward the banning of nuclear tests, disarmament, and a solution of the divided-Germany problem. It is possible to say this because what Russia poses one day and we reject, the United States may propose in a slightly different form later, only to have it rejected. Somewhere, there should be a point of agreement, even if it comes only by default.

Today the loudest clamor for action comes from England, where the dean of St. Paul's Cathedral has taken the lead in asking for the cessation of nuclear tests. He has wide support throughout England and much of it comes from the great universities, Oxford and Cambridge.

On Capitol Hill, we live near a corner where there are no traffic lights, no stop signs. At least once a week there is a wild screeching of brakes and an accident. So far, no one has been killed. We have been told that when a fatality occurs, remedial action will be taken — lights or stop signs.

We believe it is fair to ask our government when it is going to erect a stop sign.

Washington's best show each year is not at the Schubert or the National. It is at the National Press Club, where the capital's top 50 journalists, members of the exclusive Gridiron Club, present a one-night performance for the benefit of our national leaders, appointed and elected. In song and dance, they roast the solons whose press conferences and speeches they cover so seriously and attentively the other 364 days of the year.

Two quatrains are worthy of this column's immortality! Politicians, and or scientists chant:

"With our nucleonic satellites,
We will win that moonbeam race.
The country may run out of cash
But we'll run outer space."

Later, nine club members representing the Supreme Court sing to the "Battle Hymn of the Republic":

"Mine eyes have seen the glory of a civil rights decree;
We have trampled on the Democrats and also GOP;
As for who is going to make it work, I'm glad it isn't me.
Oh, boy, this job is fun.
Glory, glory, always justice;
Five to four it's always justice;
We give double scoops of justice
For just the price of one."

National Workshop for Religious Liberals

The first National Workshop for Religious Liberals is now history — and is reported on other pages in this issue of the Register. You will, we hope, pardon your reporter, the UFSJ and its legislative committee for taking a bow for its success, along with the attentive delegates and the workshop speakers and leaders.

For success it was. More than 300 persons attended the workshop, from west to Illinois, south to Tennessee, and east and north to New Hampshire and Canada. There were ministers, Army and Navy officers, leaders of organizations, League of Women Voters members, trade unionists, and many others.

The high quality of the conference leadership and the fact that every speaker was present — even though senators had to keep in touch with their offices because of important roll-call votes — gave a special realism to the program.

Nearly 100 evaluation sheets on the workshop were turned in by the delegates. Over and over, they stressed the smooth running of the conference, the warm hospitality at All Souls' Church, the good food served by the Alliance, and the opportunity to meet and hear national leaders.

Was the workshop useful? Here are a few culled comments from the evaluation sheets: "Feel that Unitarianism has never before so thoroughly fufilled its function. It is in this direction that its strength lies." "Helped overcome a feeling of isolation — spirit of fellowship is inspiring." "Definitely yes, both in church and League of Women Voters contexts." "I expect to use much of this material in lectures and as supplementary sermon references." "The general spirit, the large representation, the *good* attendance at every meeting, the attentiveness and audience participation."

This, we submit is merely a modest — or immodest — sampling!

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

LET US CALL TO REMEMBRANCE THE GREAT AND THE GOOD

Let us call to remembrance the great and the good,
Through whom the Lord hath wrought glory and honor;
Such as were leaders of the people,
Men renowned for power, for counsel, for understanding and foresight;
Wise and eloquent in their teachings,
And by their knowledge fit helpers of their fellowmen.

Ecclesiasticus

A man shall be as an hiding place from the wind,
And a covert from the tempest;
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.

Isaiah

We forfeit the chief source of dignity and sweetness in life . . . if we do not seek converse with the greater minds that have left their vestiges on the world.

James Martineau

There is
One great society alone on earth:
The noble living and the noble dead.

William Wordsworth

It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are now living, but between those who are living, those who are dead, and those who are yet to be born . . . linking the lower with the higher natures, connecting the visible and the invisible world . . .

Edmund Burke

I THINK CONTINUALLY OF THOSE WHO WERE TRULY GREAT

I think continually of those who were truly great.
Who, from the womb, remembered the soul's history
Through corridors of light where the hours are suns
Endless and singing. Whose lovely ambition
Was that their lips, still touched with fire,
Should tell of the Spirit clothed from head to foot in song.
And who hoarded from the Spring branches
The desires falling across their bodies like blossoms.
What is precious is never to forget
The essential delight of the blood drawn from ageless springs
Breaking through rocks in worlds before our earth.
Never to deny its pleasure in the morning simple light
Nor its grave evening demand for love.
Never to allow gradually the traffic to smother
With noise and fog the flowering of the spirit.

Near the snow, near the sun, in the highest fields
See how these names are feted by the waving grass
And by the streamers of white cloud
And whispers of wind in the listening sky.
The names of those who in their lives fought for life,
Who wore at their hearts the fire's center.
Born of the sun they travelled a short while towards the sun,
And left the vivid air signed with their honour.

Stephen Spender

WE TOO MUST WRITE BIBLES

Genius hovers with his sunshine and music close by the darkest and deafest eras. . . . The world is young: the former great men call to us affectionately. We too must write Bibles, to unite again the heavens and the earthly world.

Ralph Waldo Emerson

THE DEATH OF LAO-TZU

When the master came, it was at the proper time; and when he went away, it was the simple sequence of his coming. Quiet acquiescence in what happens at its proper time, and quietly submitting to its sequence, afford no occasion for grief or for joy. The ancients described death as the loosening of the cord on which God suspended the life. What we can point to are the faggots that have been consumed; but the fire is transmitted elsewhere, and we know not that it is over and ended.

Chuang-tzu

PRAYER

Let us be thankful for great men. They are the glory of any nation, the hope of the human race. They inspire us by their deeds to strong endeavor; they rouse us to our nobler selves.

May strength of manhood be the continual and most precious possession of our land. . . . May we be saved from narrow sympathies, and pride of race or class. May our love of humanity find ways to make itself felt in the ends of the earth and to the ends of time.

Our stricken race calls out for Saviours; in its bondage it calls out for an Emancipator. As Lincoln came with hardy courage and an understanding heart, may we come, each to do his part to set Humanity free.

First of all, may we be free ourselves, free from fears, inner conflicts, evil habits, and every injustice and disloyalty; that we may become masters of man's greatest problem: that of living with others, for others, and through others, in relations of kindness, justice, honor and peace. Amen.

A. Wakefield Slaten

NEWS OF THE UNITARIAN WORLD

CHOICE BETWEEN TWO NOMINEES FOR PRESIDENT FACES DELEGATES TO ANNUAL MEETING OF AUA

Two nominees for president of the American Unitarian Association will be placed before delegates to its annual meeting May 26-27 in Boston. They are Dr. Dana McLean Greeley, Boston, and Dr. Ernest W. Kuebler, West Newton, Mass.

Dr. Greeley, minister of the Arlington Street Church, was one of four candidates nominated by petition; two others withdrew. Dr. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), was nominated by a petition signed by members of the AUA board of directors and others after a special meeting of the board March 5.

Nominees who withdrew were Dr. Thaddeus B. Clark, minister of the First Unitarian Church of St. Louis, Mo., and Rev. Donald Harrington, minister of the Community Church, New York, N. Y.

The new president will fill the unexpired term of Dr. Frederick May Eliot, who died February 17. Rev. Mason F. McGinness is serving as executive administrator of the AUA, by board appointment, until a new president takes office.

A moderator, three vice-presidents, and six directors also are to be elected. Candidates selected by the AUA nominating committee are Emily Taft Douglas, Washington, D. C., moderator; Harry Banoff of Los Gatos, Cal., James A. Gibson of Ottawa, Ont., and Frederick S. Youngs of Bangor, Maine, vice-presidents; and Ralph C. Barnhart of Fayetteville, Ark., Josiah R. Bartlett of Berkeley, Cal., Lincoln P. Bloomfield of Cohasset, Mass., Lawrence G. Brooks of Medford, Mass., C. Rodgers Burgin of Milton, Mass., and Russell M. Burns of Denver, Colo., directors.

The presidential election contest is expected to be a highlight of the 1958 May meetings of the AUA and other Unitarian organizations, which will begin May 22 and end with the annual anniversary banquet the evening of May 27. The six-day period, however, will be packed with Unitarian activities and studded with a variety of speaking events, luncheons, and dinners.

Registration will begin at 10 A.M. Thursday, May 22, at the AUA building, 25 Beacon Street. The first May meetings event will be "An Evening with the Unitarian Service Committee," beginning at 8 P.M. The program will include a major address, field reports by USC project participants, and a social hour at John Hancock Hall.

Activities of the General Alliance of Unitarian and Other Liberal Christian Women *(see page 9)* and events for ministers *(see page 8)* will dominate the program Friday, May 23. An Education Day program *(see page 9)* will be presented Saturday, May 24. Miscellaneous meetings and programs are calendared for Sunday, May 25. The two-day annual meeting of the AUA will occupy Monday and Tuesday, May 26 and 27. Interspersed throughout the latter five days will be annual meetings and events sponsored by a variety of Unitarian and Unitarian-Universalist organizations.

Major speakers will include:

● Dr. Ethel Alpenfels of the Anthropology Department, New York University, whose address, "The Problem of Values in Our Changing American Culture," will be delivered at 8:30 P.M. Friday, May 23, in the Arlington Street Church under the joint sponsorship of the General Alliance, the Unitarian Laymen's League, Liberal Religious Youth (Unitarian-Universalist), and the Unitarian Fellowship for Social Justice.

● Dr. Edmund G. Sinnott, dean of the graduate school, Yale University, whose address, "Man's Unique Distinction," will be delivered at 8:30 P.M. Saturday, May 24, in the First Church in Boston under the sponsorship of the Colloquium on the Nature of Man.

● Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Texas, who will preach the anniversary sermon at 8:15 P.M. Sunday, May 25, in the Arlington Street Church.

● Edward A. Weeks, Jr., editor of the *Atlantic Monthly*, who will deliver the annual Ware lecture, "How Big Is One?", at 8:30 P.M. Monday, May 26, in Kresge auditorium, Massachusetts Institute of Technology, Cambridge, Mass.

● Mrs. Emily Taft Douglas, Washington, D. C., who will speak on "Wherever a Man Comes" at the anniversary banquet, beginning at 7 P.M. Tuesday, May 27, in the Dorothy Quincy suite of the John Hancock building.

Other addresses of interest will be presented by:

● Dr. Amiya Chakravarty, professor of comparative Oriental religions and literature at Boston University, at 7:30 P.M. Friday, May 23, at the Old South Congregational Church under sponsorship of the Liberal Religious Peace Fellowship (Universalist-Unitarian). Her topic will be "Russian-American Disarmament — Seen Through Asian Eyes."

● Dr. James H. Burns, director of the Department of Social Relations and the Department of Pastoral Services of the Massachusetts Council of Churches, at a 6 P.M. dinner meeting of the Unitarian-Universalist Society for Alcohol Education in the Livingston Stebbins auditorium, First Church in Cambridge (Unitarian).

● Dr. Peter A. Bertocci, Borden Parker Bowne professor of philosophy, Boston University, at 3 P.M. Sunday, May 25, at King's Chapel House, at the annual meeting of the Cosmotheist Society. His subject will be "The Search for God."

● Dr. J. Sanbourne Bockoven, chairman of the committee on history of the American Psychiatric Association, at 4 P.M. Sunday, May 25, in Hale Chapel, First Church in Boston, before the Unitarian Historical Society. His subject will be "The Unitarian Contribution to the Early History of American Psychiatry."

● Dr. Sidney E. Mead, president of the Meadville Theological School, Chicago, Ill., at a supper meeting of the Unitarian Christian Fellowship beginning at 5:30 P.M. Sunday, May 25, at the Old South Parish House. His subject will be "Educating the Liberal Minister."

Unitarian organizations which will conduct their annual meetings during May meetings week include the Liberal Religious Education Directors Association, the Religious Arts Guild, the Unitarian Service Pension Society, Unitarian Laymen's League, the Unitarian Service Committee, the Unitarian Fellowship for Social Justice, and the United Unitarian Appeal.

Liberal Religious Youth plans a dinner at 6 P.M. Friday, May 23, at the Charles Street Universalist Meeting House for reports on the theme, "LRY Achievements." Delegates from fellowships will attend a special luncheon there that day.

AWARD TO DR. DAVIES

The annual Unitarian Award will be presented posthumously to Dr. A. Powell Davies, who was minister of All Souls' Church (Unitarian), Washington, D. C.

Mrs. Davies will receive the award from Dr. Errold D. Collymore, chairman of the Unitarian Award committee, at the anniversary banquet May 27, closing event of May meetings. The citation is being prepared by Dr. Dale DeWitt.

INFORMATION, PLEASE!

An innovation in this year's annual meeting of the American Unitarian Association will be an Information, Please program, which will follow a report of the Joint Merger Commission Tuesday morning, May 27. Purpose of the program is to provide delegates an opportunity to become better acquainted with the work of the departments and related agencies of the AUA. Small groups of delegates will meet in the Dorothy Quincy suite of John Hancock Hall to discuss the various departments and agencies in which they are interested, each under the leadership of a "headquarters" staff member.

Another innovation will be group discussions of proposed resolutions *(see page 10)* as a part of the annual meeting. Groups of not more than 20 delegates will discuss resolutions in which they are interested Monday afternoon, May 26, under trained leadership. Royal Cloyd, director of adult programs for the Council of Liberal Churches (Universalist-Unitarian), will have charge. Resolutions will be taken to the floor for action the afternoon of May 27.

The Nominees: Dana McLean Greeley

Unitarianism has exercised incalculable influence in American life, and has inspired great achievement in the realms of democracy, education, social reform, and liberal thought in general; but it is still very young, and we must believe that its most significant work lies yet ahead. There is no time to delay in meeting the challenge of the hour, or in fortifying our free faith for the continuous mission that is its destiny to perform.

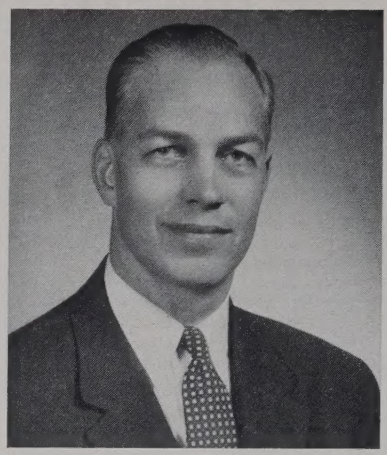
Authoritarianism and neo-orthodoxy and a popularized piety press against us on the one hand, and a general distrust of all churches on the other hand; and it is our business to make all religion more liberal and all liberalism more religious.

Baron Bunsen said years ago that William Ellery Channing was a Christian like an apostle, a citizen like a Roman, and a man like a Hellene, and we assert that the Second Reformation, of which in the new world Channing was the spiritual father, will not have completed its task until all men are apostles of the Universal Church, and citizens not only of their country but of the world, and knowers and emancipators of the spirit that is within themselves. Unitarianism has a rich heritage, but more important than this, it is prophetic of the apprehension of truth and of the in-brothering of man.

The primary spring of our success must be our conviction as to the validity of our purpose. But there are other denominational needs that we face currently. We need a stronger sense of unity, in spite of our diversity, and we can achieve this by tolerant and creative thinking and working together.

From our beginning there have been rightists and leftists, or traditionalists and rebels among us, but whether our emphasis be upon holding fast that which is good, or upon being pioneers as well as the children of pioneers, the *sine qua non* of our faith is that we should be loyal to the principle of freedom.

The day of divisions on geographical grounds also must be ended. If I am in Boston, then Portland, Ore., and San Francisco, and Los Angeles, and Houston, and Dallas, are as near to me as Winchester and Dedham. And The Netherlands and India are my concern as much as Vermont and Oklahoma.



Dana McLean Greeley, D.D., Boston, Mass. Minister, Arlington Street Church since 1935. Formerly minister in Lincoln, Mass., and Concord, N. H. President of Liberal Religious Youth (YPRU), 1931-33; secretary, American Unitarian Association, 1945-53; chairman, World Churches Committee, 1953-57; trustee, Meadville Theological School; present nominee, Board of Overseers, Harvard University; present general chairman, 1958 IARF Congress; president, Unitarian Service Committee.

When Louis Kossuth, the great Hungarian liberal, visited Massachusetts a century ago, he resented the welcome banner with the inscription "Birthplace of American Liberty;" he wanted to change it to "Birthplace of Liberty in America." Liberty, he knew, is not nationalistic. Neither can Unitarianism know any boundaries, or any provincial privileges or peculiarities.

Together with a sense of unity, we need a heightened morale, born of the joy of our commitment and of the satisfaction of our togetherness. Let me turn just a moment to specifics.

We need the fullest amount of mutual respect and free discussion among us. We need the uninterrupted affirmation of our best faith and life for our own growth and for the service of mankind. We need self-appraisal, but we also need self-dedication.

We need to strengthen the churches that we have, and to build new churches and fellowships faster. We need the more adequate recruiting of our ministry, and a planned training of religious education directors. We need to work more with students and our young people. We need to make our organization and agencies the most effective vehicles possible of the Faith and Fellowship for which they were created.

We need more practice of democracy among ourselves, perhaps travel equalization, the strengthening of our General Conference, and multiple candidates for our various Association offices. We need to change some old departments, and to establish some new ones.

We need to face with wisdom and magnanimity the problems of coöperation with other churches and of ultimate alliance or merger with the Universalists. We need to be more generous in our support of all church endeavors, in church extension and humanitarian service, and to match a far-seeing vision with an open pocketbook.

There is no limit to our opportunities in this age of darkness and of light, and of the revolution and evolution of the peoples of the earth. I have heard it said that "The will to do is the capacity to achieve." We are the sons of dreamers; may there be iron in our blood as well.

DANA M. GREELEY

PLAN TRIBUTE TO DR. ELIOT

A memorial tribute to Dr. Frederick May Eliot, president of the American Unitarian Association who died February 17, will be an additional feature of this year's Living Tradition of the Unitarian Ministry services at May meetings.

The annual services, sponsored jointly by the AUA and the Unitarian Ministers' Association, honor ministers who died during the preceding year and welcome those who have joined the ministerial fellowship.

The services will be conducted at 4:30 P.M. Monday, May 26, in the First Church in Boston by Rev. Leon C. Fay, director of the AUA Department of the Ministry. Preliminary certificates will be presented by Dr. Robert H. Schacht, Jr., chairman of the ministerial fellowship committee, and Rev. William P. Jenkins, president of the UMA. Rev. John O. Fisher, West Newton, Mass., will offer prayer in recognition of deceased ministers. Rev. H. Mortimer Gesner, Jr., Plainfield, N. J., will preach.

The tribute to Dr. Eliot will be presented by Dr. Frederick R. Griffin, minister emeritus, First Unitarian Church, Philadelphia, Pa. Special music will be by the First Church choir.

Dr. Thaddeus B. Clark, minister of the First Unitarian Church of St. Louis, Mo., will be the essayist for the Berry Street Conference, scheduled at 9:30 A.M. Friday, May 23, in Hale Chapel, First Church in Boston. The meeting is open to ministers only.

The UMA luncheon at 12:15 P.M. Friday, May 23, in New England Mutual Hall, will be followed by the organization's annual meeting at 1:30 P.M.

Alumni dinners and suppers are scheduled Monday evening, May 26. They include:

- Starr King School for the Ministry, at Steuben restaurant. Dean Josiah R. Bartlett will give a progress report.
- Tufts University School of Religion, at Charles Street Universalist Meeting House. Mrs. Edith Hunter will lead a discussion of religious education.
- Meadville Theological School, at the Arlington Street Church. The speaker will be announced.
- St. Lawrence Theological School, at Charles Street Universalist Meeting House. Rev. Robert L. Cope, professor of religious education and practical theology at the school, and Rev. Albert C. Niles, director of development, will speak.
- Harvard Divinity School, at Graduate House, Massachusetts Institute of Technology, Cambridge. Dr. Conrad Wright, Harvard Divinity School registrar, will speak.

FOUR EVENTS FOR UFSJ

Co-sponsorship of a major address, an annual meeting, workshops, and a dinner at which the annual Weatherly-Holmes civil liberties award will be presented are activities scheduled during May meetings by the Unitarian Fellowship for Social Justice.

The fellowship will co-sponsor with three other organizations the address Friday evening, May 23, by Dr. Ethel Alpenfels.

A workshop program on the theme, "Techniques of Constructive Controversy," will begin at 2:30 P.M. Saturday, May 24, in the Arlington Street Church, and will be followed by the annual meeting and, at 6:30 P.M., the dinner in the church's parish hall. The annual meeting will be continued at 2 P.M. Sunday, May 25.

The Nominees: Ernest W. Kuebler

In this middle decade of the 20th century, Unitarians may well be facing one of the most important periods of our history.

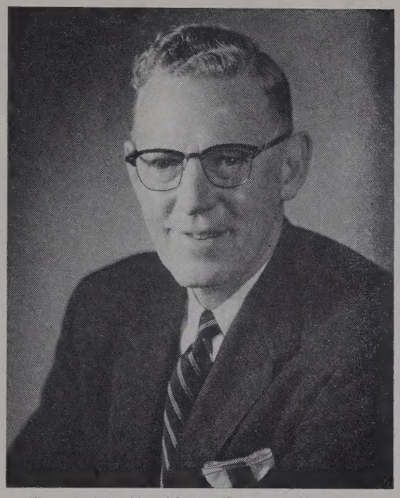
In the 1930's, the re-thinking of the basic purposes of our movement, accompanied by organizational and structural changes, laid a good foundation on which was built a growth which has become almost phenomenal and certainly explosive. The unprecedented numerical growth of members and churches and fellowships has buoyantly lifted our spirits and hopes, but the period has also been accompanied by strains on the organizational structure, the relationships of affiliated groups, and the development of a central organization with adequate provisions for regionalism.

In the last few years, our total movement has again sensed the need for re-study of the direction in which we are going and our abilities to steer a straight course, in order that we may take advantage of the glorious opportunities ahead. We have not only the Joint Commission to Study Merger but also five other officially appointed commissions and committees which are probing the attitude and testing the vitality of Unitarianism.

There are also before our churches, at the present time, resolutions which may come before the 1958 Annual Meeting on such subjects as: (a) the clarification of the Unitarian position; (b) the establishment of a new Commission on Appraisal; (c) change in location and number of meetings of the Association. Self-appraisals are being carried on by the General Alliance of Unitarian and Other Liberal Christian Women, and there is a serious self-inquiry as to the function of the Liberal Religious Youth.

The Commission to Study Merger, as reported by its chairman to the AUA Board in February and in its letter addressed to churches, announced that shortly study materials will be released on merger and that a time schedule for study and decision-making has been prepared. Obviously, within the next few years, each local church and fellowship will be called upon for clear thinking and taking of votes on this important subject.

In the light of such developments within Unitarianism, it is obvious that Unitarians overwhelmingly desire to look carefully at their denominational affairs and organization. It is my understanding that in such a context the Board of the Association made its recent selection of a nominee.



Ernest W. Kuebler, Ph.B., B.R.E., M.A., S.T.D., West Newton, Mass. Ordained, Unitarian ministry, King's Chapel, Boston, Mass., 1938; member, the First Unitarian Society, Newton, Mass. Director, Religious Education, AUA, 1935-54; director, Division of Churches, and executive vice-president, AUA, 1949-1954. At present, Dr. Kuebler is administrator and director, Division of Education, Council of Liberal Churches (Universalist-Unitarian) Inc. Member since 1950, the Secretariat, International Association for Religious Freedom, The Hague, Holland; program chairman, 1958 IARF Congress.

It is my clear understanding that the Board at no time had the intention of our "marking time" during the years ahead; rather it voiced confidence in and made specific provisions for continued development of our total movement. The progress we have had has not alone been the result of the Board nor any one man. It has resulted from the combined effort and devotion as well as the faith of the thousands who call themselves Unitarians today and will in increasing numbers join us in the future.

The record is clear. I did not seek this nomination. The Board persuaded me after some time that they felt what the denomination needed was the kind of leadership, knowledge, and experience that has come to me in the various administrative positions which I have held since the "first great appraisal." Thus, with the unanimous support of your Board of Directors, I shall continue to serve in whatever position this Association chooses to use my best efforts.

I believe our democratic and free churches have what a modern world in the flush of scientific success is asking for — an organized expression of the liberal spirit in religion called Unitarianism. Although the roots of our faith are sunk deep into the rich past, we are showing now, as we have shown before, the power and the capacity to speak the language and develop the practices as a religious group which new times and new knowledge demand.

Under a united leadership our morale is high. Churches and fellowships seem charged with spiritual energy and have concern for human needs. Unitarians are continuing to increase their capacity for practical and close coöperation with liberal groups about us. We have caught a vision of sufficient splendor to be driven by a positive forward-moving religious faith and it is my hope to see its continued development.

ERNEST W. KUEBLER

EDUCATION DAY PLANNED

Three principal addresses, a luncheon, and 14 workshops on various aspects of religious education are listed on the preliminary program for Education Day, a May meetings feature to be sponsored May 24 by the Division of Education of the Council of Liberal Churches (Universalist-Unitarian).

Registration, the three morning addresses, and the luncheon will take place at the First Church (Unitarian) of Cambridge, Mass. The workshops will be conducted in nearby Sever Hall, in the Harvard yard.

Topics and speakers will include "Parent and Home Coöperation," by Gladys Gardner Jenkins, staff lecturer, Association for Family Living; "The Philosophical and Theological Assumptions of Religious Education," by Dr. Robert L'H. Miller, instructor in religious education at Crane Theological School, Tufts University, Medford, Mass., and "Insights for Religious Education From Psychology," by Dorothy Tilden Spoerl, chairman of the psychology department, American International College, Springfield, Mass.

Workshop topics will include: Teaching Our Unitarian and Universalist Heritage, What Is the Curriculum for Religious Education?, Administering the Church School, Parents as Teachers of Religion, Worship for the Younger Child, and Ritual and Symbolism in the Worship of the Church School.

Other topics will be: Making Your Teaching More Creative for the Younger Child, Making Your Teaching More Creative for the Older Child, Religious Education in a Fellowship, Adventure with Junior High Youth, Teen-Age LRY Programs, College Programs, Adult Programs, and Choric Speech-Motion Choir.

ANNUAL MEETING CALL

The Annual Meeting of the American Unitarian Association for the election of officers and the transaction of other business will be held in Boston, Massachusetts, at the John Hancock Hall on Monday, May 26, 1958, at 9:00 A.M.

WALTER DONALD KRING, *Secretary*

5 RESOLUTIONS FOR ALLIANCE

Five resolutions will go before the General Alliance of Unitarian and Other Liberal Christian Women at its annual meeting Friday, May 23, in John Hancock Hall, Boston. Approximately 300 delegates are expected to attend.

The resolutions call for study and/or action in behalf of solving problems of the aged, racial integration, facilitating adoptions, easing the problems of American Indians, and federal funds for education.

The morning session will be devoted principally to reports by General Alliance Officers; by Mrs. Glenn C. McCombs, Devon, Pa., and Mrs. George Montross, Detroit, Mich., on the forthcoming 16th congress of the International Association for Liberal Christianity and Religious Freedom (IARF) scheduled August 9-13 in Chicago, Ill.; and by Mrs. Edward P. Winchester, Jamaica Plain, Mass., on plans for the Alliance's 1958 National Conference to be held August 16-20 at Alliance College, Cambridge Springs, Pa.

The afternoon session will include action on resolutions and presentation of results of the Unit No. 1 questionnaire.

Resolutions for parish referendum

Eighty-one resolutions were submitted to the Business Committee ninety or more days prior to the Annual Meeting. In accordance with past practices, the Committee has chosen the sixteen resolutions which in its judgment are most significant and of greatest interest to the parishes. This selection does not constitute an endorsement of the subject matter nor does rejection indicate disapproval. Several resolutions were combined in the interests of clarity, brevity, and force.

The Business Committee asked the parishes to report to the Committee prior to April 26 their choice of the resolutions to be submitted to the Annual Meeting, having in mind that the number should not be greater than eight. Respectfully submitted, THE BUSINESS COMMITTEE: *Rev. Ross Allen Weston, chairman; Rev. Richard H. Huff, secretary; Mrs. George W. Pieksen, Milton A. Dewey, William A. Doherty, Mrs. Danforth B. Lincoln, ex officio, Dr. Arnoldus Goudsmit, ex officio.*

DENOMINATIONAL AFFAIRS

1. Statement of Further Clarification of the Unitarian Position

WHEREAS: American Unitarians affirm that religion is a universal experience reaching, both in its roots and its aims, beyond any single religious tradition or existing organization, and that, therefore, our historic Judeo-Christian heritage does not prevent us from drawing upon all available resources for inspiration, ancient or modern, or from welcoming all men and women of whatever background of faith into free fellowship with us; and

WHEREAS: The Commission of Appraisal of the American Unitarian Association in 1936, in its report, "Unitarians Face a New Age," declared that Unitarians will be "keenly aware of the world-wide aspects of their liberal faith, recognizing the kinship of liberals across all barriers of race or nationality or traditional religious background . . . because they believe that religion is deeper and more significant than any of its historical forms;" and,

WHEREAS: The heritage of the free church is one of dedication to Truth wherever it may be found and whithersoever it may lead; and,

WHEREAS: Contemporary Unitarians trace their spiritual lineage from many historic faiths, tides of thought and aspiration;

THEREFORE BE IT RESOLVED: That the delegates at the Annual Meeting of the American Unitarian Association assembled at Boston, Massachusetts, May 27, 1958, while cherishing the historic Judeo-Christian heritage of Unitarianism, affirm the universal sources and inspiration of modern Unitarian faith, and express their faith in a Church Universal in which all religious truth seekers may come together in the spirit of freedom, each contributing his highest insights to the common quest for Universal Truth.

Submitted by the Community Church of New York. Officially endorsed and/or co-sponsored by: (1) First Unitarian Church, Brooklyn Heights, N. Y., (2) First Unitarian Church of Flushing, N. Y., (3) The Unitarian Church of Arlington, Va., (4) First Unitarian Church, Oklahoma City, Okla., (5) All Souls Unitarian Church, Indianapolis, Ind., (6) First Unitarian Church, Denver, Colo., (7) All Souls Unitarian Church, Kansas City, Mo., (8) Board of Trustees, Unity Church, Montclair, N. J., (9) First Unitarian Church, San Francisco, Cal., (10) May Memorial Unitarian Church, Syracuse, N. Y., (11) The Unitarian Society of Cleveland, Cleveland, Ohio, (12) Resolutions Committee, First Unitarian Church of Rochester, N. Y.

2. Resolution to Establish a New Commission of Appraisal

WHEREAS: The Commission of Appraisal Report, "Unitarians Face a New Age," has been a source of strength and challenge, as well as an invaluable reference for Unitarian Advance ever since its publication in 1936; and

WHEREAS: Our unprecedented growth and diverse opportunities for expansion confront us with a pressing need for objective clarification of purposes and directions; and

WHEREAS: Numerous limited and specialized surveys have been undertaken, but twenty years have passed since we have made a major review and appraisal of Unitarianism; and

WHEREAS: The Commission on Planning and Review has recommended that a new Appraisal Commission be proposed to this annual meeting;

BE IT THEREFORE RESOLVED: That the American Unitarian Association, here assembled in annual meeting, request its Board of Directors to take immediate steps to establish a second Commission of Appraisal, which shall be constituted, staffed, and adequately underwritten in a manner similar to that of the first Commission of Appraisal; and shall include in its work the results of special studies made in connection with a Unitarian development fund and the Unitarian-Universalist Merger Commission.

Submitted by May Memorial Unitarian Church, Syracuse, N. Y. Officially endorsed and/or co-sponsored by: (1) First Unitarian Church, Brooklyn Heights, N. Y., (2) First Unitarian Church of Flushing, N. Y., (3) Board of Trustees, College Park Unitarian Church, College Park, Md., (4) The Community Church of New York, N. Y., (5) Board of Trustees, The Unitarian Church of Ithaca, N. Y., (6) Board of Stewards, First Unitarian Church of Richmond, Va., (7) Board of Trustees, First Unitarian Church of Dallas, Texas, (8) First Unitarian Church of Yonkers, N. Y., (9) Resolutions Committee, First Unitarian Church, Rochester, N. Y., (10) First Unitarian Church of Los Angeles, Cal. Similar resolution, in shorter form, submitted by the Unitarian Church of Montgomery County, Maryland.

3. Resolution on Denominational Affairs

WHEREAS: The vitality of such an organization as the American Unitarian Association is best exemplified by a continuous rise to responsible national offices of fresh leadership from local churches and regional groups; and

WHEREAS: The Unitarian faith in the philosophy and practices of democracy demands of us that our denominational affairs exemplify this faith and practice; and

WHEREAS: We believe our growing Unitarian movement is able to provide men and women qualified for denominational leadership, persons willing to stand in a multiple candidate system of election; and

WHEREAS: Many Unitarian churches now practice multiple candidacy for church offices;

THEREFORE, BE IT RESOLVED: That this meeting (1) instructs the Board of Directors in the future to present at least two names for each of the offices of President and Secretary; (2) instructs the Nominating Committee to present at least two names for each Vice Presidency and Directorship to be filled in a given year.

Submitted by members of First Unitarian Church of Los Angeles, Cal., by petition.

4. Change in Location and Number of Meetings of AUA

WHEREAS: The American Unitarian Association is a democratic organization, seeking to serve its nine conferences and their component church membership; and

WHEREAS: The present headquarters at Boston is far removed from the geographic center of these conferences; and

WHEREAS: 56 per cent of the total churches and fellowships and 48 per cent of the total membership are in the six conferences more conveniently served by Chicago, St. Louis, or some other midwestern city; and

WHEREAS: The schedule of three continent-wide meetings of the American Unitarian Association every two years is excessive for a movement of 100,000 people, and

WHEREAS: Great financial and physical hardships are imposed on this large block of delegates and members who attend the meetings of the American Unitarian Association;

THEREFORE, BE IT RESOLVED: That a commission be appointed, consisting of one minister and one lay delegate from each of the nine conferences, to make a study of this inequitable condition and make recommendations for a correction of same at the annual meeting of the American Unitarian Association in 1959.

BE IT FURTHER RESOLVED: That this commission shall be empowered to employ such legal counsel as it may deem necessary to clarify any legal questions involved in moving the headquarters of the American Unitarian Association and the places and numbers of the continental meetings.

Revised by the Business Committee to combine resolutions submitted by the

First Unitarian Church of Houston, Texas, and the First Unitarian Church, Wilmington, Del., and the substance of resolutions submitted by the First Unitarian Church of Albuquerque, N. M., and the members of the First Unitarian Church of Los Angeles, Cal., by petition.

PROBLEMS IN DEMOCRACY

5. Racial Discrimination

WHEREAS: All forms of racial discrimination are contrary to the constitutional, moral, and religious principles of the United States, harm both our own self-respect and the respect in which other nations hold us, and must be ended; and
WHEREAS: The great progress made in many communities and localities in abolishing officially sanctioned racial segregation and eliminating or reducing other forms of racial discrimination provides repeated examples demonstrating that all such discrimination, in all parts of the United States, can be ended by well-planned, forthright action; and
WHEREAS: Racial discrimination in various forms nevertheless continues to exist in most major areas of the United States;
THEREFORE BE IT RESOLVED: That we commend President Eisenhower for his action in the Little Rock crisis; and that we urge the President of the United States and the Attorney General of the United States to continue to take all possible action within the province of the federal government through appropriate federal government agencies, including the FBI and the federal courts, to put an end to any acts of violence against law-abiding citizens of our country.
BE IT FURTHER RESOLVED: That we urge the U. S. Congress to enact legislation broadening the powers of the federal government to protect the lives and property of its citizens.
THEREFORE BE IT FURTHER RESOLVED: That the American Unitarian Association urge all people of good will to work unremittingly in their own communities towards:

1. Abolishing all official sanctions and practices which would require racial segregation in public schools, public transportation, public housing, and other publicly supported facilities;
2. Eliminating racial restrictions on membership in churches, professional organizations, labor unions, and similar semi-public bodies;
3. Eliminating racial discrimination in employment and housing;
4. Promoting mutual understanding between members of different races by all available means, including working together in organizations having members of different races;
5. Encouraging the spread of information about successful action to end or lessen racial discrimination and promote racial understanding.

Revised by the Business Committee to combine resolutions submitted by members of the First Unitarian Society, Denver, Colo., and the Current Problems Forum, All Souls' Church, Washington, D. C., by petition, and the substance of resolutions submitted by the First Unitarian Society of Denver, Colo. (additional), and the Unitarian Church of Arlington, Va.

6. Legislative Investigations

WHEREAS: The power of federal and state legislatures to investigate and inquire is an essential safeguard of democracy; and
WHEREAS: An uncontrolled power of investigation into the conduct and beliefs of individuals and organizations is capable of misuse to injure reputations and violate rights of privacy;
THEREFORE BE IT RESOLVED:

1. That the American Unitarian Association commends the growing tendency of the courts to re-emphasize those constitutional limitations on the legislative power of investigation which are necessary to preserve individual liberties; and
2. That the American Unitarian Association urges the Congress and state legislatures to adopt rules and principles governing any investigations which may involve the conduct or beliefs of individuals and organizations which will afford adequate protection to private rights without unduly impeding legitimate legislative inquiry.

Submitted by Current Problems Forum, All Souls' Church, Washington, D. C., by petition and revised by the Business Committee.

7. Abolition of Un-American Activities Committee

WHEREAS: The United States Supreme Court has recently reaffirmed that the power of Congress to investigate, broad as it may be, cannot inquire into private affairs unrelated to a valid legislative purpose, nor to an area in which Congress is forbidden to legislate; and
WHEREAS: The Committee on Un-American Activities, by its mandate and in its practices, has consistently attempted to investigate into precisely those areas of free speech, religion, the press, peaceful association and legislative action, wherein it cannot legislate; and
WHEREAS: The methods of the Un-American Activities Committee are incompatible with the use of due process of law;
THEREFORE BE IT RESOLVED: That we urge the American Unitarian Association to reaffirm its 1946 resolution calling upon the Congress of the United States to abolish the Committee on Un-American Activities.

Submitted by members of the First Unitarian Society of Denver, Colo. Similar resolutions submitted by the First Unitarian Church of Los Angeles, Cal., and the Church of Our Father, Unitarian-Universalist, Detroit, Mich., both by petition.

8. Revision of United States Immigration Policy

WHEREAS: America's heritage of freedom demands that she take the lead as a refuge for the homeless and oppressed without regard for race, religion, or national origin; and
WHEREAS: The Kennedy Bill, enacted in the closing days of the 85th Congress, falls far short of providing the essential changes needed to remedy the gross inequities of the McCarran-Walter Act;
THEREFORE BE IT RESOLVED: That the delegates to the Annual Meeting of the American Unitarian Association, assembled in Boston on May 27, 1958,

(1) Urge the Adult Education Department to develop a program of education on American immigration policies for distribution to liberal churches and fellowships.
(2) Urge Congress to pass legislation which will provide:
  (a) That the number of immigrants admitted to the United States no longer be determined by nationality, so that persons will be able to obtain U.S. immigration visas regardless of their country of origin.
  (b) (As a first step towards this end should immediate action be necessary) that quotas be based immediately on the 1950 rather than the 1920 census of nationality groups, and that unused quotas be pooled and allocated to those who most need and deserve a new home.

Submitted by petition by the Social Action Committee of The Community Church of New York, N. Y.

9. Freedom to Travel

WHEREAS: World peace depends, to a degree, upon mutual respect among all peoples of the world as well as a fuller appreciation of each other's way of life; and
WHEREAS: The intermingling of people of various cultures and the interchange of information can only result in the general betterment of all nations and their citizens; and
WHEREAS: The misunderstanding and lack of trust now existing, in particular, between the American and the Soviet people tend to aggravate the cold war and pose a possible threat to the peace of the world;
THEREFORE BE IT RESOLVED: That we urge the AUA, in coöperation with other organizations and groups, to do all in its power to encourage the interchange of visitors, students, official and unofficial delegations between the United States and all other countries, particularly the Soviet Union and other communist nations.
BE IT FURTHER RESOLVED: That we urge the American State Department to proceed immediately to relax such regulations as now pose a barrier to and tend to discourage such visits.

Submitted by members of the First Unitarian Society of Denver, Colo. Similar resolution submitted by the members of the First Unitarian Church of Los Angeles, Cal., by petition.

10. Separation of Church and State

WHEREAS: The principle of the separation of church and state is one of the foundations not only of religious freedom, but also of political democracy, and
WHEREAS: Violations of the principle endanger not only the freedom of religious minorities but, in the end, the freedom of all; and

WHEREAS: There have been increasing violations of this freedom on the local, state, and national levels, with legislation granting the use of public funds for parochial school bus transportation, development of released time programs for religious training during the public school time, pressure for medical care, purchase of text books for private school children from public funds, and public subsidies in the form of price concessions for the sale of public lands to parochial schools;
THEREFORE BE IT RESOLVED: That the delegates to the 133rd Annual Meeting of the American Unitarian Association, assembled in Boston on May 27, 1958, declare their firm and unequivocal support for the principle of separation of church and state and urge the Adult Education Department of the Council of Liberal Churches, to which the American Unitarian Association belongs, to develop an educational program for churches and fellowships on this problem with suggestions for local action; further, to work with the Religious Liberty Department of the National Council of Churches and the American Jewish Congress with a view to developing a joint initiative; and
BE IT FURTHER RESOLVED: That telegrams be sent to the President and leaders of both major parties in the Congress, declaring our concern at the growing threats to this basic constitutional freedom.

Submitted by petition by the Social Action Committee of The Community Church of New York, N. Y.

PEACE, INTERNATIONAL RELATIONS, AND ALLIED SUBJECTS

11. United Nations Control of Outer Space and Nuclear Weapons Testing

WHEREAS: It is our policy to give full support to the United Nations and its specialized agencies; and
WHEREAS: We recognize the United Nations as the control center of all international action; and
WHEREAS: The race for control of outer space has already started; and
WHEREAS: There is positive scientific evidence that the unrestricted testing of nuclear weapons represents a real danger to the health of future generations;
THEREFORE BE IT RESOLVED: That the American Unitarian Association at its 133rd annual meeting urges the United States delegate to the United Nations immediately to sponsor and/or support a United Nations resolution giving the United Nations complete control and jurisdiction over all nuclear weapons tests and any launching of space missiles or satellites and that there be a pooling of world science for space exploration under the United Nations.

Revised by the Business Committee to combine resolutions submitted by the Social Action Committee of The Community Church of New York, N. Y., by petition and the Germantown Chapter, Unitarian Fellowship for Social Justice, Philadelphia, Pa., by petition. Similar resolutions submitted by the Current Problems Forum, All Souls' Church, Washington, D. C., by petition and the Unitarian Church of Evanston, Ill.

12. Cultural Interchange

WHEREAS: Cultural interchange and the free movement of persons across national boundary lines are prerequisite to mutual understanding, appreciation, and friendship among all peoples; and
WHEREAS: Public opinion in the major communities of the world seems now to favor such an effort in the interest of peace;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urge upon the government of the United States:

1. The use of its influence toward the removal of every barrier to such interchange, and
2. An immediate and massive expansion of its present cultural exchange program, with no restrictions as to the national or cultural areas with which such interchange may be effected.

Submitted by First Unitarian Fellowship of Carbondale, Ill. Similar resolutions submitted by The Unitarian Church of Evanston, Ill., and the First Unitarian Fellowship of Carbondale, Ill. (additional).

13. Secretary of Peace and Summit Conference

WHEREAS: The greatest calamity that faces mankind is World War III and the inevitable use of atomic and hydrogen bombs; and
WHEREAS: The continuation of the cold war, testing of atomic and hydrogen bombs, and rearming with new weapons of destruction intensifies war tension and eventually leads to war; and
WHEREAS: Unitarians are deeply concerned about world peace and the political and economic freedom of all people;
THEREFORE BE IT RESOLVED: That the American Unitarian Association recommends to the President of the United States, and the Congress of the United States, assembled, the immediate establishment of a cabinet post of Secretary of Peace and to negotiate the early calling of a summit conference.

Submitted by petition by Church of Our Father, Unitarian-Universalist, Detroit, Mich. Similar resolution submitted by the members of the First Unitarian Church of Los Angeles, Cal., by petition.

14. Disarmament

WHEREAS: It is the official policy of the United States government to seek a system of enforceable universal disarmament; and
WHEREAS: No substantive agreement toward developing such a safeguarded system has been achieved; and
WHEREAS: New scientific advances in weapons, space satellites, and methods of destruction make it imperative that such a system be created;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches and fellowships to show their continuing interest in and support of renewed and accelerated efforts to achieve positive advances toward general disarmament, urging the government of the United States to undertake broad and intensive study of all plans presented either through or outside of the United Nations.

Submitted by the Unitarian Church of Arlington, Va. Similar resolution submitted by members of the First Unitarian Society of Denver, Colo.

15. Aid to Underdeveloped Countries

WHEREAS: There are many underdeveloped countries in the world where economic development cannot wait, and these countries need outside help for economic and industrial development;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches, fellowships, and church organizations to promote study and awareness of the extent of extreme human need throughout the world, and awareness of where and how progress is being made in meeting such need; and
THEREFORE BE IT FURTHER RESOLVED: That we urge our government to support and participate in United Nations programs, including the proposed Special UN Fund for Economic Development (SUNFED), for the economic development of underdeveloped countries; and that we urge our government to support much larger appropriations for such aid.
BE IT FURTHER RESOLVED: That we urge our government to send surplus foods to underdeveloped countries through the United Nations.

Revised by the Business Committee to combine resolutions submitted by the members of the First Unitarian Society of Denver, Colo., and the Unitarian Church of Arlington, Va.

16. Population Control

WHEREAS: Almost half the world's people suffer from poverty and hunger; and
WHEREAS: Overpopulation is a major cause of hunger and poverty; and
WHEREAS: Organized religious opposition and public apathy are barriers to solving the world population problem;
THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches and fellowships, and church organizations, to promote study and awareness of the extent of overpopulation and hunger in the world; and
BE IT FURTHER RESOLVED: That a study be initiated to determine what the American Unitarian Association can do to help solve the world population problem; and
BE IT FURTHER RESOLVED: That inquiry be made as to whether the Unitarian Service Committee could more effectively help people by giving major attention to the problem of population control.

Submitted by the Unitarian Church of Arlington, Va.

NATIONAL WORKSHOP FOR RELIGIOUS LIBERALS SCORES MARKED EDUCATIONAL EFFECT UPON WASHINGTONIANS

The first National Workshop for Religious Liberals was sponsored by the Unitarian Fellowship for Social Justice to give religious liberals an opportunity to become better acquainted with Washington and with some of the issues and forces which are important in the capital city. In retrospect, an equally significant result of the workshop is that Washington — legislators and lobbyists alike — has become much better acquainted with religious liberalism.

There have, of course, been powerful individual voices speaking here in the accents of religious liberalism — notably that of the late Rev. A. Powell Davies of All Souls' Church, which acted as host to the conference. For a little more than a year Mrs. Mary Blanshard has been doing yeoman (or is it yeowoman?) duty as Washington representative of the UFSJ. But religious liberalism as a *movement* has not been strongly felt in Congress or at the White House — not nearly as strongly, say, as that of the Quakers, whose legislative spokesmen (the Friends' Committee on National Legislation) have had a material effect upon the course of events.

"Religious liberal" a puzzling term

Even the announcement of the workshop had a distinct educational effect. It started Washingtonians asking what the term "religious liberal" meant. A common initial assumption was that it meant a pious man or woman—Roman Catholic, hard-shelled Baptist, or whatever — who was politically liberal. It came as a discovery to many people that religious liberals are prominent in both our major political parties, and on both sides of many public issues — although all doubtless would agree with the words of Thomas Jefferson quoted on the workshop program:

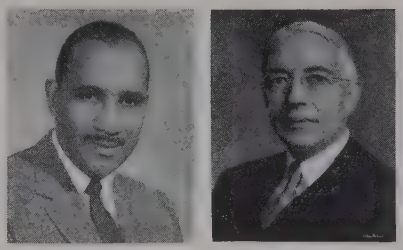
"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

Some 250 religious liberals from 18 states and Canada attended the workshop. They included ministers and laymen of the Unitarian and Universalist churches, members of Reformed Jewish and other liberal congregations, and a strong delegation from the Ethical Culture Society.

After an introduction to the Washington scene by three informed and eloquent journalists — Richard L. Strout of the *Christian Science Monitor,* Marquis Childs of the *St. Louis Post-Dispatch,* and Max Freedman of the *Manchester Guardian* — speaking "off the record," the workshop turned its attention to the topic which remained dominant throughout the March 10-12 sessions: the question of education and its needs.

Senators call for billions

Senators Joseph S. Clark and Richard L. Neuberger called for billions of dollars in federal aid to meet today's challenge to American education. "Massive federal aid is the only solution to our educational problems," Clark said, and Neuberger added: "There's nothing wrong with our schools that a little more generosity on the part of the federal government won't cure."



UFSJ WORKSHOP CHAIRMEN: Clarence Mitchell (left), head of the Washington office of the National Association for the Advancement of Colored People, and Percival Brundage (right), then director of the U.S. budget, were chairmen at sessions of the National Workshop for Religious Liberals held recently in Washington, D.C.

Opening a more controversial field, both senators urged that federal aid for schools be given to the states free of restrictions as to how funds should be used. They recognized that such aid might be used by some states to help segregated schools, by other states for the direct or indirect benefit of parochial schools. Regretting this, they nevertheless insisted that there would be no federal aid if restrictions were imposed upon its use, and that this year's bills for federal aid would go into the same congressional wastebasket as all the preceding ones.

Mrs. Maurine Neuberger, chairman of the UFSJ legislative committee, presented a citation to Mrs. Kathryn H. Stone "for her efforts in behalf of individual liberties, for her participation in community activities, and for her active part in public administration." As a member of the Virginia legislature, Mrs. Stone has braved the wrath of her fellow legislators by speaking out against the drive to wreck the public school system in order to block integration.

Reconnaissance satellite urged

At the next major workshop session, on foreign policy, Sen. Hubert H. Humphrey called for the launching of a United Nations reconnaissance satellite to keep a "probing eye" on military preparations throughout the world. The United States, he declared, should take the lead in pushing for a UN study to bring space travel and communications under international law. He also suggested that the United States should move for joint research and exploration of outer space under UN auspices. The basis for such an effort, he said, is being laid in the International Geophysical Year.

Tyler Wood, assistant to the director of the International Coöperation Administration, rounded out the foreign policy session by outlining the government's proposals to Congress in the field of overseas aid, and defending them against criticisms which had been expressed in Congress and in the press.

The next plenary session was the workshop banquet, devoted to the theme, "Forward from Little Rock — Civil Rights Prospects." The speakers — Senators Paul H. Douglas and Jacob K. Javits — were themselves symbolic of the bi-partisan coalition which obtained civil rights legislation in the last session of Congress. Looking forward, they explained the civil rights bill they are supporting in this session. As last year's bill was intended to protect the right of the southern Negro to vote, this year's is intended to assure him his right, under the Supreme Court decision of 1954, to unsegregated schools.

At present, suits against segregated schools and for the enforcement of integration must be brought by Negro parents, who incur great expense as well as social and economic pressures from the white community if they dare to do so. A number of Southern states have passed "anti-barratry" statutes intended to prevent the National Association for the Advancement of Colored People or other organizations from helping the plaintiffs, financially or otherwise. The new civil rights bill is intended to enable the attorney-general, on behalf of the United States government, to bring suits to enforce the gradual but definite progress toward integration which the Supreme Court decision requires.

Senator Douglas warned that Southerners confidently expect that the North will lose interest in the Negro — as it did for many decades after the Union troops were withdrawn in 1876-8. Southerners hope, he reported, that Little Rock will prove to have been the high point of northern pressure upon the South, and that from now on such pressure will begin to diminish.

Church-state warning sounded

The next major session featured a comprehensive review of the topic, "Separation of Church and State," by Leo Pfeffer, director of the Commission on Law and Social Action of the American Jewish Congress, and Paul Blanshard, well-known author, lecturer, and counsel for Protestants and Other Americans United for the Separation of Church and State.

Mr. Blanshard sounded a warning against a federal scholarship plan that would create "any fresh breach in the wall of separation between church and state." He said:

"I am an enthusiastic advocate of massive support for education by American taxpayers, and I think that the holders of *bona fide* scholarships in science should have the right to use those scholarships in sectarian colleges, if they wish. But that should be the limit of the concessions in the direction of partial union of church and state. We must be eternally viligant in opposing any precedent that might be used to justify the claim for full public support of sectarian high schools and elementary schools. If we do not do this, we will soon have the crazy patchwork of sectarian schools characteristic of Europe, all supported at the taxpayers' expense.

"I suggest that a sound compromise by liberals who believe simultaneously in federal aid to education and church-state separation is to accept scholarships but oppose any direct grants for buildings or equipment for sectarian colleges. Such direct grants would be used to justify un-Constitutional concessions in the future."

Noting that "99.44 per cent agreement" existed between Senators Clark and Neuberger on the one hand and himself on the other, Mr. Blanshard nevertheless cautioned against federal aid to schools which could

be used by the states for the purchase of textbooks or the provision of bus services to parochial or other private schools.

Both Mr. Pfeffer and Mr. Blanshard took care to underline that this is by no means a purely Catholic question. They joined in strongly condemning "wishy-washy" Protestants and Jews who tolerated the intrusion of sectarian religion into the schools, and noted that in southern states it is Protestant doctrine which, in a number of localities, is being taught in the pubic schools.

Workshops provide give-and-take

There was provision for questions and discussion at all plenary sessions, but even greater opportunities for give-and-take were offered by six legislative workshops. The topics chosen were those emphasized in the UFSJ's legislative program — education, labor legislation, housing and urban problems, civil rights, social welfare legislation, and foreign policy. Panels of "resource persons," including government officials, were available.

The education workshop began with statements by Mrs. Isabella J. Jones, special assistant to the assistant secretary of Health, Education, and Welfare, and Dr. George E. Arnstein, special assistant in the Division of Legislation and Federal Relations, National Education Association. Mrs. Jones declared that it was the opinion of the administration that federal *action* must be limited to what the federal government appropriately can do; that the schools are primarily the responsibility of local and state governments and private groups, and must never be made to depend upon the Federal Government for massive and all-embracing support. Dr. Arnstein, on the other hand, stated the NEA position that it is the responsibility of the federal government to undergird the whole system of public education in this country, if we are to bring about long-range improvements. With the two philosophies thus clearly stated, a lively discussion ensued. Alan Barth, editorial writer for the *Washington Post,* warned that the two major obstacles to federal action were the questions of federal aid to segregated schools and to parochial and other private schools.

Union "reporting" law urged

In the labor legislation workshop Stuart Rothman, solicitor for the United States Department of Labor, outlined the administration's program, including the enactment of a "reporting" law to curb abuses in the administration of the unions. He deplored the effect the McClellan Committee hearings have had on public opinion, in making the labor movement appear to be very corrupt, and said the administration bill would help to restore confidence in the unions on the part of the general public and of union members themselves. Thomas Harris, associate general counsel of the AFL-CIO, noted that his organization had not taken an official position on this bill, but complained that the administration had offered it on a "take it or leave it" basis. (The National Association of Manufacturers and the Chamber of Commerce had been invited to provide spokesmen for the panel, but did not take advantage of the opportunity.)

The emphasis in the foreign policy workshop was on two topics — overseas aid, particularly the desirability of channeling a greater portion of it through the UN, and disarmament, with the cautionary note that there must be planning for the adjustments in the economy which it will require.

The high point of the workshop on housing was the description by Morris Milgram, a commercial home-builder in Philadelphia, of his pioneering work in constructing residential developments open to occupancy by both white and Negro home-buyers. There was also a discussion of coöperative housing and of the challenge of urban renewal.

Social welfare plan is argued

The social welfare workshop was devoted largely to the question whether the federal government should diminish or increase its responsibility for social welfare. Charles E. Hawkins, legislative reference officer of the Social Security Administration, outlined the administration's plan to return some responsibilities, and some tax sources to meet them, to the states. Hyman Bookbinder, a legislative representative of the AFL-CIO, attacked that position on the ground that it would penalize the people of the poorer states, where the need is greatest.

Perhaps the most stimulating workshop was on civil rights, because both panelists and participants from the floor included people from both sides of the Mason-Dixon line. While noting the need for tact and understanding on the part of the northerners, southerners present agreed that it would be fatal for the North to lose interest in the South, or to relax its steady pressure for a national standard of justice for minority groups.

DAVID C. WILLIAMS

BEACON PRESS STAFF CHANGES

The resignation of Thomas A. Bledsoe as director of Beacon Press, Inc., was announced March 1 by Rev. Walter Donald Kring, president of the Press. The resignation followed differences between the Beacon Press board and the director over matters of policy and finances.

Named as temporary acting director of Beacon Press and of the American Unitarian Association Division of Publications was Edward Darling, since 1945 a member of the division staff.

Also terminating their services with the Press were Janet Finnie, managing editor; Arnold Tovell, associate editor, and David White, sales manager.

BOOK TO DEPEND UPON

When Norman Thomas made his first trip to the Middle East, there was one book on which he depended day after day for authentic information, according to his own story. The book was *Backdrop to Tragedy: The Struggle for Palestine,* by William R. Polk, David Stamler, and Edmund Asfour, published by the Beacon Press last fall.

LOYALTY OATH CASE CITED

The California loyalty oath case involving Unitarian churches was described as "one of the most significant and far-reaching cases in the field of religious freedom" in a recent statement before the internal security subcommittee of the Senate Committee on the Judiciary opposing a bill to limit the appellate jurisdiction of the Supreme Court "in certain cases."

The statement was made by Miss Janice M. Roberts, executive secretary of Religious Freedom Committee, Inc., which she described as a voluntary membership organization "to maintain unimpaired the American heritage of free exercise of religion."

The measure in question, Senate Bill 2646, was introduced in the United States Senate by Senator Jenner (R., Ind.). Among other limitations, it would eliminate the court's jurisdiction to review cases questioning "any statute or executive regulation of any state the general purpose of which is to control subversive activities within such state."

A California constitutional provision and a 1953 statute require that churches subscribe to a loyalty oath in order to be eligible for tax exemption. The First Unitarian Church of Los Angeles and the Valley Unitarian-Universalist Church of Van Nuys have challenged the constitutional provision, and the case has gone to the United States Supreme Court after an adverse ruling in the California Supreme Court.

Of the California law, Miss Roberts said: "It has the net effect of requiring conformity by the churches. Historically, the freedom for churches and synagogues to speak out on contemporary issues and bring to bear the impact of their moral insights upon society has been recognized to be in the public interest. This California law, if upheld, could easily become a precedent for those wishing to restrict the moral influence of the churches and synagogues of the land, encouraging the enactment of similar legislation in other states. Senate Bill 2646 would preclude any review of this dangerous legislation by the high court."

BLANSHARD ASKS FTC ORDER

Paul Blanshard, Beacon Press author, has applied to the Federal Trade Commission, asking that the McGraw-Hill Book Company, New York, N. Y., be ordered to cease advertising the book *Democracy and Catholicism in America,* by Currin Shields, as a "rebuttal" to his own book, *American Freedom and Catholic Power.*

"My complaint," the application stated, "is that the [Shields] book has virtually nothing to do with . . . *American Freedom and Catholic Power,* and the publisher's claim that it is an 'answer' . . . is misleading, fraudulent, and deceptive. . . . The said Shields book does not quote or cite a single sentence from *American Freedom and Catholic Power;* does not mention or attempt to refute a single argument in my book; and the author makes no effort to present, discuss, analyze, or rebut any portion of my extensive criticisms of Catholic policy. The work contains in the body of the text only two casual and derogatory references to myself, which have no necessary connection with its general theme. . . ."

(*Continued on page 23*)

Outgrowing our heritage

In the interest of honesty and future impact, we must loose our claim upon Christianity

By RALPH W. STUTZMAN

The accompanying sermon, preached recently at All Souls' Church (Unitarian), Washington, D. C., received nationwide publicity through brief items in two major newsmagazines. The Register *presents it as a service so that its readers may have access to the text. Rev. Ralph W. Stutzman became assistant minister of All Souls' Church in 1957.*

One of the painful experiences of life is growing up to the ripe old age of five or six or seven and outgrowing our childhood concepts — our belief in the Easter bunny and Santa Claus and the other imaginative characters that make young life so wondrous. It is also painful when we reach the age of maturity and reason, and face the possibility of outgrowing our spiritual heritage.

For the free liberal churches, this remains a constant painful experience because as we leave one frontier behind, we automatically, by our very nature, seek out another. One of the frontiers now confronting Unitarianism and causing much anxiety within our circles lies within the question: are Unitarians Christians?

This is a question that those outside the Unitarian Church have asked for years and years. For a long time, it seems, we didn't much care what others were saying about us. As long as we considered ourselves a liberal part of the Christian church, that was all that mattered. Then the Federal Council of Churches joined with a few other Christian organizations to form the National Council of Christian Churches in 1950, setting as their least common denominator of faith this statement in their preamble: "In the providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as divine Lord and Saviour, by the creation of an inclusive coöperation agency of the Christian Churches of the United States of America . . ."

This "inclusive coöperation agency" excluded the Unitarian church by the statement, "oneness in Jesus Christ as divine Lord and Saviour." Not that some Unitarians could not agree with the statement, but the denomination could not speak for *all* its members, saying that we do adhere to the statement of faith. At any rate, this brought the problem to a point of tension within Unitarianism.

Some Unitarians simply said, "All right, so we're not Christians . . . as long as we are what we are, that's all that matters." This was more than just "sour grapes." Many of our ministers had found through their seminary education that they were not really Christian in belief no matter how far you stretched the definition; and furthermore, they didn't want to fool anybody, especially the Christians, by saying that they were.

Yet last year, when it was voted to change the name of our official denominational magazine from *The Christian Register* to *The Unitarian Register,* such an uproar was made by those Unitarians who considered themselves Christians that there was some question as to whether the sky was falling. Especially was there unrest among the Unitarians in New England, where social stature seemed so important and where the loss of the Christian veneer seemed to be a loss of social stature.

This, then is my question: should Unitarians, by principles of faith, recognize themselves as Christians?

I'm sure that if you have been a Unitarian for any length of time and have let it be known, you have been engaged in a conversation something like this: "Oh, you're a Unitarian. Hummmmmm. Tell me, are Unitarians Christians?" Then you attempt to give an answer which you know in advance will not be very satisfactory. But you set out to answer:

"Well, you see, the basis of Unitarianism is really freedom to believe as you wish. Therefore we have no creed or statement of faith concerning Jesus. However, there are some points of general agreement where our freedom has led us."

If the questioner is still listening at this point, you clear your throat and go on: "If you mean by Christian one who sees Jesus as God incarnate, a part of the trinity, then Unitarians generally could not be called Christian. But if you mean by Christian one who follows the teachings of Jesus and tries to emulate his life, then we would consider ourselves Christian. After all, we do come out of the Christian heritage."

Is this somewhat the way you answered? Until recently this was the type of answer I usually gave. But then I had to rethink my position — one of the advantages of our kind of religious approach — and lately when someone confronts me with the question, I answer somewhat in this way: "I can't speak for all Unitarians nor for the church I serve, since the basis of our faith is freedom of belief. But my personal beliefs exclude the possibility of my being a Christian."

Is Christianity valid for Unitarianism? I doubt it. Or, if you prefer that one not preach his doubts, then look upon what follows as scholarship.

May I take you back in history to a Danish theologian of a century ago, Soren Kierkegaard. This theologian has more clearly defined Christianity and the price one pays to be a Christian than any theologian to date. Soren Kierkegaard claims that when man is living on his most serious level of existence and looks within himself, what he sees is untruth, alienation from God, sin. One would think that since he is created in the image of God, if he looked deep enough within he would find God and find ultimate truth. Not so! The deeper he probes within, the farther he finds himself from God. Truth, then, must come from outside man and not from within.

If man is to be saved, he must be saved from outside himself, since *he* does not have this power. The rut of sin is too deep for man to pull himself up by his own boot straps. Even his free will he cannot use wisely enough to get out of this rut. God must intervene in history if the gulf between God and man is to be bridged. The more the individual tries to develop a relation with God while in this state of sin, the deeper is his sense of despair over his sin — especially is this true as he grows in his knowledge of God's love.

Now, God can bridge this gap in relations in one of two ways. Kierkegaard

claims that God can either bring man up to the stature of God himself, or God can lower himself and become a man. To choose the former would ultimately destroy the relation God hopes to bring about. If God re-established man to a state as pure as that of God, it would be like a rich man marrying a poor servant-girl. The girl would be happy in her new luxuries for a while, but she finally would realize that the rich man condescended to her level for her. This would eventually lead to such dissatisfaction that the marriage would be unhappy. So God chose the other way — he chose to bridge the gap in relations by becoming man in the form of Jesus Christ. But in doing this, God now has offended the minds of men.

The offense to one's mind at such a concept is double-edged. It is offensive for us humans to accept the claims of Jesus to be a God. *Any* man who claims this would be offensive to us. On the other hand, it is an offense to the mind to believe that God could and would become a man. Can eternity enter time? Can infinite God enter into finiteness? Our reason says this is absurd. The reason cannot accept the concept that God could become a man — and such a man, says Kierkegaard: a mere carpenter who ends up dying on a cross like a common criminal.

Forget the little formulas

Forget your little formulas for proving that Jesus Christ was God, for this concept runs counter to rational and historic proof. This paradox is never resolved or explained rationally. It is only the love of God that enables one to live with the paradox. If you would be a Christian, you must accept this paradox, this unrational truth, and the tension within that this concept brings to one. In short, if you would be a Christian you must sacrifice your mind at this point in favor of faith. Soren Kierkegaard goes on to encourage one to make this leap of faith and accept this new relation with God.

The main reason Soren Kierkegaard wrote as he did a hundred years ago was to point out this tension, this sacrifice of the mind, this cost of Christianity to the Christians of his day. He condemned the state church of Denmark for hiding this offense from the people. The *teachings* of Jesus had been kept by the church. They were not offensive. But the sign of God in history, the God/Man, Jesus Christ, had been pushed under the thinking surface in order that men might become Christians painlessly. Thus Soren Kierkegaard points to the whole crux of the Christian faith.

That is why the works of Soren Kierkegaard are being read so widely by seminary professors and students — and also why he is not mentioned more often from the pulpit. He put his finger on the sore spot of his day. He also hurts in our day. Today, whatever Christian ministers want their religion to be, they want it to be intellectually respectable. Yet, orthodox Christianity will always, must always, remain an offense.

I read Kierkegaard's works for the first time during my senior year in seminary. From my freshman year in college, eight years before, I had thought the deep questions of religion would be answered reasonably when I got to seminary by professors who would have grappled with these issues. Seminary turned out to be a disappointment on that score, but it wasn't until my senior year, when I read Kierkegaard, that I really understood why.

To rational from irrational

The other theologians I had read and listened to were always trying to answer these questions in semi-logical systems, in rational apologetics that often didn't meet common sense levels. As long as you accepted their premises you could stay on the merry-go-round. But question the basic premise — question the God/Man concept, question the very nature of God as being personal — and no answers were rational.

Then I read Soren Kierkegaard, who said that the answer does not lie in rational categories, that, in fact, truth is an offense to the reason. If Christianity can be reasonably presented, what do you need faith for? I have yet to hear this from a popular Christian pulpit.

Challenge of the leap of faith

I sincerely wish more ministers would recognize the implications of their faith, and that those who do recognize them would preach them instead of passing Christianity off simply as living the life of a good citizen. Listen a moment to the way Soren Kierkegaard himself says it:

"In Christianity there is perpetual Sunday twaddle about Christianity's glorious and priceless truths, its sweet consolation; but it is only too evident that Christ lived 1800 years ago. The Sign of Offense and the object of Faith has become the most romantic of all fabulous figures, a divine Uncle George. Christendom has done away with Christianity, without being quite aware of it. The consequence is that, if anything is to be done, one must try to introduce Christianity into Christendom."

Kierkegaard has as clear a definition of Christianity and the predicament of Christianity in society as any I have ever read. He made the challenge of the leap of faith quite clear — dramatically clear. I refused to leap.

I concluded that Kierkegaard was one of the most truthful theologians I had read. I concluded that he was one of the greatest Christians that ever lived. I concluded that Kierkegaard was right in claiming that to believe the doctrine of the Christian church one had to sacrifice his mind. And I concluded that I could not be a Christian by definition of these requirements.

This was somewhat embarrassing, considering that I was just completing eight years of study for the Christian ministry at the time.

God had given me this brain to use to its greatest potential. It may not be much, but I'm not going to sacrifice it. Nor do I believe that God is the kind of giver who comes along some twenty years later and wants back what he gave — the rational processes of the human mind.

You ask me if I, as a Unitarian, am a Christian. I will say, if you mean by that, do I accept Jesus Christ as God incarnate, I must say no, I am not a Christian. But if you mean by a Christian one who accepts the teachings of Jesus and tries to emulate his life, then I will reply, I am still not a Christian.

Which Jesus to follow?

If I accepted the second definition, that is, one who accepts the teachings of Jesus and tries to emulate his life, my doubts — or my scholarship — would lead me to ask, Which Jesus should I follow? For when I read the New Testament, I find many conflicting views of Jesus, the man, and conflicting teachings. The whole difficulty, of course, arises when we take the gospels as biographies of Jesus of Nazareth. They are not. Rather, they are primers for the newly converted Christians of the first and second centuries.

So, a modern pacifist says to me, "Look simply at the teachings of Jesus and you will see that he, too, was a pacifist. He tells you to turn the other cheek. Love your enemies." But I, being the rebel Unitarian that I am, think immediately of other sayings of Jesus: "Do not think that I have come to bring peace but a sword. For I have come to turn a man against his father and a daughter against her mother . . . and a man's enemies will be in his own household. No one who loves father or mother more than he loves me is worthy of me." I think of how he lambasted the Pharisees and Sadducees and told them they were going to hell. I think of his making a whip of cords to beat the money changers until they fled the temple courts.

"Well," says my pacifist friend, "those passages were Semitic hyperboles, exaggerations of speech to stress a point." But how am I to judge whether the passages he referred to are the exaggerations

or whether the ones I referred to were the exaggerations — or both?

So, another friend approaches me, this one of the Norman Vincent Peale approach which views Christianity as the modern success story. He says to me, "Be of good cheer. Didn't Jesus say, 'Ask and it will be given to you, Seek and you will find'." But then I think of the more demanding expressions of Jesus: "If any man would come after me, let him take up his *cross* and follow me."

Then a fundamentalist friend stressing evangelism approaches me and says, "All you need to do is believe. Didn't Jesus himself say, 'I am the way and the truth and the life; no one comes to the Father, but by me. . . . He who has seen me has seen the Father.' 'Believe in God, believe also in me'." Then my mind runs to a saying of Jesus that goes, "Not everyone who says to me, 'Lord, Lord,' will enter the Kingdom of Heaven, but he who does the will of my Father."

Jesus' ethic was extreme

Then one of those "do-gooders" of the social gospel school of thought comes to me to encourage me to go into social action because this was the will of Jesus. "Just look at the entire Sermon on the Mount," he says to me. "Whatever you wish that men would do to you, do so to them." And, "This I command you, that you love one another." Then my mind turns to a passage in the 16th chapter of Matthew: "Truly, I say to you, there are some standing here who will not taste of death before they see the Son of Man coming in his kingdom."

And this leads me to think that perhaps the ethic Jesus taught was an extreme ethic, appropriate only during an interim period between the few years of his ministry and the time he expected the world to come to an end, a time that the first Christians thought would be very soon; so soon that Paul had to write a letter to the congregation of one church telling them to come down from the mountaintop and go back to work: the end wasn't coming that soon.

Should we fully imitate Jesus?

Even if I decide that I will be a Christian, if I mean by that that I will follow the teachings of Jesus and imitate his life, my scholarship leads me to question-marks.

We ought to realize, of course, that in accepting this definition we have stripped Jesus of divinity. Now he stands before us as a grand example of how a man should live and his teachings are the teachings of truth. But is this the way men should live? I think the phrase in Genesis is right: "It is not good for man to be alone." The natural thing is to find a wife. Already I have drawn a line limiting the extent to which I am willing to imitate the life of Jesus.

As to his teachings, certainly some of the best teachings ever taught to men are attributed to Jesus. The insights of some of his parables have no parallel. Yet I find his concept of God as a heavenly father somewhat disturbing. Heaven is not as easily located as it once was, and the fatherhood of God is in such anthropomorphic terminology that I have to say, "I doubt it." Jesus evidently firmly believed in a heaven and a hell which I must question. I must also question the validity of the God whom Jesus referred to as having such a wrath over sinners that they would end up gnashing their teeth.

Many passages seem to point to a belief of Jesus that there was an underlying structure of good in the world that ultimately would win out. I have faith in goodness only when it can be implemented practically. In other words, turning the other cheek is a good way to get killed in some situations. If turning the other cheek were practiced internationally when men of other nations did not accept the same code of ethics, good men, innocent men, would get slaughtered. Good is not so powerful by its inner quality that it cannot be beaten.

Follower of Jesus, or of the True?

Now my Unitarian Christian friends say to me, "You have carried this to ridiculous extremes. Certainly we do not mean when we say that we will imitate the life of Jesus and follow his teachings that we will remain celibate, leave our families, and set out to be itinerant preachers. What we mean is that we will live by the goals that Jesus seemed to preach and live by: kindness, concern, sensitivity, compassion." But this becomes no different from the goals of humanism — or better, of Unitarianism — or better still, of any of the great religions of the world. By the time you water down the life and teachings of Jesus to such generalities you have so undercut the term *Christian* that any good Jew is now a Christian by that definition.

If you intend to follow that which you accept as valid, good, and true, then why not call yourself a Follower of the Valid, the Good and the True, rather than a Christian? Christian, by the very term, reads something into the name that says more than simply a follower of Jesus. It is one who hopes to be like Christ. Notice the term *Christ,* not Jesus, for Christ is the title given to the special Son of God. The name Christian then must go back to something in the area of Soren Kierkegaard's definition. Therefore, the National Council of Christian Churches has every right to set as its limiting statement of faith, belief in Jesus Christ as divine Lord and Saviour, even as we have every right to say, "This we cannot accept."

It is true that we have come out of a Christian tradition, a Christian heritage. But now I think it is time for Unitarians to face the fact that we have *come out.* If you want to go back in, and you can make the necessary mental sacrifice to go back in, there are definite social advantages for you. If nothing else, you won't need to be embarrassed again by someone asking you, "Unitarians . . . are they Christian?" You will be freed of the pains of being an individualistic thinker, the pangs caused by the never-ending search for truth.

Adventure on the liberal frontier

I am of the conviction, however, that the *adventure* lies on the liberal frontier. And it is an important adventure. Why is it important whether Unitarians identify themselves as Christians or not? Well, one of the reasons is that we are moving toward a world civilization, away from simply national cultures.

If civilization lasts another ten years, the world is going to need a denomination like Unitarianism in the midst of the Christian western world. The stronger we are, the more of a soothing influence we can be as our world continues to shrink. As the major religions of the world begin really to rub shoulders, men of foreign countries are going to find Christianity to have an obnoxious air of superiority, even as men of the western world now let the people of other nations know that *they* of the foreign nations are inferior.

Coming tension among religions

Arnold Toynbee's book, *An Historian's Approach to Religion,* has as its theme the coming tension among the major religions of the world. Toynbee makes a plea that the adherents of the various faiths not make hasty judgments about other faiths but that they allow time to present evidence that all the religions are dealing, if not with the same answers, at least with the same questions. Is this not a foundation already expressed and implemented in Unitarianism? — the sifting of the essential from the unessential for the good life, a viewing of all faiths for the truths they hold. . . .

The snobbery of American tourists and American businessmen, the narrowness of some American missions programs, the building of elaborate and extravagant

(*Continued on page 22*)

A revised look at mankind

Discoveries in astronomy, biology, physics challenge illusions of man's importance

By HARLOW SHAPLEY

We start with the following proposition: is there not at this time a justification for a revised look at mankind as a world factor? Our prompt answer is "Yes!" To the scientist, rich in new knowledge, and to the puzzled layman, and perhaps to some philosophers, the answer is decidedly affirmative.

An elementary reason for a reconsideration lies in the recognition in recent years of the "displacement" of the sun, earth, and other planets from a central place, or even a significant place, in the sidereal universe — in the placing of the observer in a very undistinguished location in a faint spiral arm of an ordinary galaxy.

This reason is elementary but momentous, for it concerns the replacement of the earlier *geocentric* and *heliocentric* theories of the universe by the *eccentric* arrangement that now we all accept. By this move we have made a long forward step in cosmic adjustment — a step that is unquestionably irreversible. We must get used to the fact that we are peripheral, that we move along with our star, the sun, in the outer part of a galaxy that is one among billions of star-rich galaxies.

No grandeur in man's position

If there is some grandeur in our position in space and time, I fail to find it. Our glory must lie elsewhere. Aso, should we not openly question the rather vain and tedious dogma that man somehow is something very special, something superior? He may be. I hope he is. But certainly it is not in his location in space, or in his times; not in his energy content or chemical composition. He is not at all outstanding in the four basic material entities — space, time, matter, energy. Nothing unique and worthy of boast in his size, activity, composition, or his epoch in cosmic chronology.

He is, of course, an intricate and interesting phenomenon, but we should not get sentimental about him or introspective until later, and then with restraint. Once we have cleared away our illusions about man's worldly importance, we would be in a better position to consider the position of the human mind, estimate its power, its significance, and its effectiveness in grasping cosmic operations.

Bias clouds our deductions

Egocentrism and anthropomorphic bias have long dominated our thoughts and clouded our deductions. Perhaps this is inevitable. We are human and cannot be purely objective. We have to know the world through our own sense organs. The cosmic outlook of beetles, or protons, or comets is not easy for us to conjure up and wisely exploit.

We must admit, however, that the subjective approach — the thinking and acting always in terms of self or of mankind — has grave limitations. It is full of traps. Objectivity is the only brush with which to paint a true and satisfying picture of the cosmos and a clear and clean sketch of its relationship to the experiment in humanity.

The presumed superiority of man as an animal, the assumption of the importance of life, especially of human life, to the universe at large, and the insistence or feeling that our moment in the geological ages is somehow enormously significant in the flow of time — all these easy postulates should be questioned. To attain a proper evaluation of interpreter measured against the interpreted, and to counter somewhat our automatic egocentrism, we may need to overemphasize the role of galaxies and stars, those "cold fires, yet with power to burn and brand his nothingness into man."

We need not be humiliated

There should be, however, nothing very humiliating about our material inconsequentiality. Are we debased by the greater speed of the sparrow, the larger size of the hippopotamus, the keener hearing of the dog, the finer detectors of odor possessed by insects? We can easily get adjusted to all of these evidences of our inferiority and maintain a feeling of importance and well-being. We should also take the stars in our stride. We should adjust ourselves to the cosmic facts. It is a magnificent universe in which to play a part, however humble.

Many distinguished human voices of the past have spoken dispassionately of delicate man defending himself against the cold of the universe. A few have ended in puzzled despair. Some have come to the conviction that thinking man has been miscast in the cosmic drama. For he has so much to work with, to think with, but he finds himself hopelessly earth-bound, short-lived, and enslaved both by animal habits inherited from the primeval jungle and by dogmas acquired from his immediate ancestors.

Although some inquirers have kept wide-eyed, and remained hopeful that the limited mind of man can with increasing success cope with the problems of the universe, many of the meditators, perhaps most of them, soon or late, have retreated agreeably to the solace of dogmatic theology.

Dr. Harlow Shapley is Paine professor of astronomy at Harvard University and a former director of the Harvard Observatory. The accompanying article is a chapter of Dr. Shapley's book, Of Stars and Men. Human Response to an Expanding Universe, *scheduled for publication in May by Beacon Press.*

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Man's persistent exploration provides six aids to a new orientation

Provided as we are with new and basic data on the nature of the universe, we note many reasons why moderns could and should now interpret the world in a way more circumstantial and rational than it could be interpreted by Moses, or Lucretius, or Spinoza, or Locke, or Pascal, whose cosmologies were geocentric or heliocentric and limited. We have deep knowledge and much critical information that was not available to the philosophers of earlier centuries. We have gone far, very far, in the accumulation of verifiable facts.

No return for civilized man

And this we must remember: there will be, if we remain civilized, no return. We must henceforth live with our scientific acquisitions. No amount of skepticism about details, no sweeping denials of observation, no distortion of the recent revelations of science can erase the intellectual progress. Wishing will not revive the dear, dead hypotheses.

The Macrocosmos is so large and the elementary particles in the Microcosmos so small that comparisons of dimensions are cumbersome. To write down numerically our estimates of the number of fundamental particles in the space-time universe would require 80 or 90 figures — a labor to write, and a numerical idea impossible to grasp. A galaxy is a million million million times the size of an amoeba, and an amoeba is a giant compared with the electron.

Similarly, we have cumbersome comparisons when dealing with the time entity. For example, the ratio of the rotation period of a spiral galaxy to the vibration period of an ammonia molecule is greater than 10 million billion billion. We need a simpler mode of expression.

Resort to power arithmetic

To escape the impressive but clumsy numbering, we may resort to the use of power arithmetic, expressing large and small numbers in terms of the powers of the number 10. It is a very simple device, as well as convenient. The second power of ten, that is 10^2, is 100; 10^3, a thousand; 10^{-3}, a thousandth; 10^6, a million; 10^{-6}, a millionth; 10^{12}, a trillion, and so on. The number of hydrogen atoms in a gram of hydrogen is 6×10^{23}, which is six followed by 23 zeroes. The approximate age of the earth's crust is 5×10^9 years — that is, five thousand million years — 3×10^{10} is the velocity of light in centimeters per second; 10^{-29} grams per cubic centimeter is a value for the average density of matter in metagalactic space. This number, 10^{-29}, is obviously a much neater expression than 1 over 1,000,000 followed by 23 more zeroes. . . .

The advance of knowledge in the scientific realm (science widely defined) and our currently greater freedom from theological dogmas have opened up channels of analysis and avenues of thought which, if then known, would have altered profoundly the theories of the cosmogonists of earlier years and certainly would have affected their considerations of original causes. The new discoveries about life, matter, and space should be and generally are recognized as relevant to philosophy. They can be extensively documented and convincingly presented. But here it should suffice to point without much elaboration to several of the direction-bending developments. They might be called ego-shrinking revelations.

(1) Naturally I start with the stars and note that the number of suns now within our scientific knowledge is not the five or six thousand naked-eye objects of the ancient Hindus and Greeks, nor the million stars revealed by the small telescopes in the days of Galileo and Newton, nor the few billions of a generation ago. The number of stars in today's surveys is more than 10^{20} — a hundred thousand million billion — and each star radiates the fuel for life to whatever planets go along in the journey through the depths of space and the eons of time. In the orientation of man and his works in the material universe the implication of that vast number of stars is obvious.

Origin of life no deep mystery

(2) No longer is the origin of life a deep mystery. Supernatural "intervention" in the biochemical development which we call life is not required. Natural operations, most of them already known, will suffice.

We have bridged, at least provisionally, the gap between life and the lifeless. The microbiologist probing down from cells toward the inanimate and the chemist moving up from atoms toward the animate are practically in contact.

Much detailed work, however, remains to be done. The approaches to the bridge need careful building, the structure needs strengthening, the flooring filled in. The leading workmen on the transform of the lifeless to the living, i.e., the chemist and the biologist, have assistance from the geologist analyzing fossiliferous rocks; from the astronomer, who finds evidence for a long-enduring pre-Cambrian age; from the statistician, who shows that even the very improbable may happen, including such improbables as the "accidental" synthesis of amino acids when times are long and materials abundant. New procedures, new facts, new conclusions are here involved.

(3) Knowledge of the brevity of our Psychozoic Era in the evolutionary history of terrestrial biology and awareness of the peripheral situation of the earth in our galaxy have now, or soon will have, one very useful consequence, namely: that thinking man's egotism is, or soon will be, under control so satisfactorily that he can look at the whole of creation more objectively than heretofore. He has no need or right to remain only earth-minded.

(4) The probably great abundance throughout the universe of highly developed forms of life, including nerve-guided beings, indicates that we must accept ourselves and our fellow biota as only one assemblage of the biological developments, and in all likelihood not the highest development, whatever "highest" means. Because life, we shall later argue, inevitably emerges and evolves wherever the chemistry, geology, and climatology are right.

(5) The high probability of the existence of senses, and of sense organs, now unknown to man is proposed. Their existence is indeed so reasonable as to seem axiomatic. Their importance to the imagination is obvious, now that we are partially liberated from our superiority complex. Many realities may lie beyond the comprehension of human terrestrials, simply because our outfitting with sense organs is limited. This concept must be looked into seriously.

(6) The opening to exploitation of the electromagnetic radiation spectrum, which gives us an energy spread of not just one octave (violet to red) but of more than 50 octaves, has widened our knowledge of the minutiae of the atomic underworld and emphasized the richness and cosmic significance of the unseeable.

Appeal to supernatural unnecessary?

The foregoing preview of six aids to orientation are all recent outcomes of man's persistent exploration of the universe. Although some were foreshadowed by earlier discoveries, and some have always been vaguely felt, all have approached full development since the thinking, writing, and theorizing of the ancient and recent church fathers and since the building of most of the formal philosophical systems.

In summary, the discovery of the vastness of the universe that is open for life, the growing conviction that appeal to the supernatural for the beginning and evolution of living organisms is unnecessary, and the fresh ideas now evolving from other high human enterprise should be sufficient justification for a reconsideration, from time to time, of man's situation and function in the cosmos.

Mysticism and science

'Discovery of truth for its own sake' cited as ample justification for research

By ALFRED P. STIERNOTTE

Computers have been developed, I am told, which reduce to seconds the solution of complex problems which might require months and years for a trained mathematician. For instance, the little number π, which expresses the ratio of the circumference of a circle to its diameter, is 3.14, but this is really an unending decimal. During the 19th century, π had been computed to about 800 decimal places. Now this number has been computed by means of the Eniac computer to 2,035 decimal places!

When I mentioned this fact to my students in mathematics at Quinnipiac College, they frankly asked me: "What is the good of it? Why compute π to over 2,000 decimal places when what we actually need is merely 3.14?" Well, an answer to this question is what I shall try to bring out in the course of this article. But it well may be said that the ingenious electronic computers are increasingly relieving the tired minds of our engineers and mathematicians from the toil of solving complex problems, so that their minds may be occupied with other subjects equally enticing!

The true purpose of science

The practical applications of science are all about us. In fact, the present impression of science as a superabundant provider of mechanical and electronic gadgets designed to make our life easier, is one which has received so much attention that I fear the true purpose of science may be overlooked. The true purpose of science, if I may be so bold as to say so, is the discovery of truth for its own sake.

Science is justified by all its contributions to human welfare, whether these be in the field of transportation, communication, the power industry, or medical research. But science is also justified by another reason, which I think is the real reason for scientific research. This is the search for the reality of the world, for the reality of Nature, for the reality of any phenomena which is not fully understood — and what phenomenon is fully understood? — so that we may grasp as closely as we can the structure of reality as it is in itself.

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The Real as it is in itself for the sheer joy of knowing it as it is in itself — this is the other justification of science, a justification which has nothing to do with the practical applications of science, but which nevertheless justifies it fully and completely.

Even if there had been no applications for human welfare resulting from scientific research, even if there had been no gadgets invented to make our lives either more simple or more complicated, there is still this great justification for science as the search for Truth, the search for the reality of the universe, whether considered in terms of the immense depths of space, or in terms of the mysterious structure of the atomic nucleus, the protons and the neutrons and the mesons which keep the atomic nucleus in such a stable state that ordinary physical and chemical reactions do not disturb it.

We are grateful for the alleviation of human suffering which resulted from the discovery of radium. But, even if there had been no applications of radioactivity to medicine or to industry, the long years of toil of the Curies would have been justified because they gave us an entirely new atom, and enabled the whole world for all future time to know that the former picture of the atom as a fixed and unchangeable entity was shattered forever.

The realism of science

This is something very much worth knowing about the nature of the building blocks of the universe; something very much worth knowing not in terms of dollars and cents, but simply because our knowledge of the structure of the universe increased tremendously with the discovery of radium, and this knowledge is priceless. We know more than we did about the nature of the universe as it really is. And this is what I call the realism of science.

The realism of science can be observed in many investigations. For instance, physicists have known for many years that cosmic rays of tremendous energy are reaching the earth every second from the depths of space, possibly from galaxies much beyond our own. It is one of the major research projects of modern physics to attempt to reproduce in huge cyclotrons rays of such high energy, possibly several billion electron volts, because we want to know what these cosmic rays are in themselves, what they are in reality; we want to know about the different types of mesons, of hyperons, how these finally disintegrate into electrons; and even more, what was the cause of the cosmic rays in the first place. We can do this only by trying to reproduce in the laboratory conditions similar to those which prevail in nature.

This is a justifiable use of science, because we want to know nature as it is in itself; we want our laboratory conditions to reproduce as nearly as possible the conditions found in nature because we want to know what nature is like, just what elementary particles exist, and under what conditions do they exist. And this is the search for the realism of science — the search for scientific reality. And I say again that this search is justified even if no practical benefits were to accrue to humanity.

The need to know

I need not mention at great length the work of Einstein, who gave us, it has been said, a new universe of space, time, and relativity. The genius of Einstein has been praised for the audacity of this great mathematician and physicist in challenging the established laws of Newton and introducing important corrections in these laws — corrections which are too small to be observed in the everyday world, but which have been observed in some aberrations of the planet Mercury, and in the speed of sub-atomic particles.

Einstein was fascinated also by the two great physical forces which exist in the material universe: gravitation and electromagnetism. His chief purpose was to reconcile these two forces into one grandiose theory, into one all-compre-

hensive set of mathematical equations. Whether Einstein achieved this great aim of his life is beyond my competence to affirm or deny.

A significant problem which remains for the followers of Einstein is to devise experimental methods to ascertain whether Einstein's daring innovations in physical theory can be verified. We praise the intellect of a man if that intellect has worked out an ingenious, an elegant, an all-comprehensive scientific theory. But we give even greater praise to this intellect if we discover by a series of careful experiments that this theory has been verified by the actual facts of the case.

We want to know if space is really curved. We want to know if gravitation is really an effect of the curvature of space; we want to know if the mass of a particle will increase to infinity if the speed of the particle approaches the speed of light. We want to know how it is that the speed of light is constant no matter what the position of the observer. These are not questions about practical benefits which may accrue to humanity.

These are questions about whether reality as it is in itself does, or does not, correspond to Einstein's own theories. For the correspondence of theory with reality is the very life-blood of scientific investigation, scientific research, and scientific theories. Does nature behave as the theory indicates it does? And if nature behaves differently, we cannot put nature in a Procrustes' bed and compel it to change its laws. No, the very opposite is the case: nature compels us to change our laws, our theories. This is, of course, nothing new. This is the strength of the scientific method, a method which corrects itself with advance of knowledge.

Is there a reality?

An objection which might be raised to what I say at this point is this: "You speak of the nature of reality as it is in itself, of the structure of reality, of fundamental uniformities in nature. Who can possibly know the nature of reality? Do not these phrases smell of old-fashioned metaphysics?

"Are we not concerned in philosophy of science with the practical results of our experiments, with our operations to check hypotheses, without raising these issues dear to old philosophers who never went inside a laboratory? Is not the whole pragmatic, positivist interpretation of science quite distinct from what you seem to assert today in the sense that nobody knows what reality is as it is in itself, and quite apart from our own sense impressions, we don't even know if it exists at all?"

Some philosophers of science are idealist; some are positivist; some are realist. No doubt all are quite able to defend their positions. I happen to favor the last category because I think that the nobility, the purity, the dignity of science can better be justified as the quest for the nature of reality than as the quest for some coherence in our mental concepts, as if science were merely a matter of forming "mental constructs."

Positivist philosophies of science seem, in the words of Paul Weiss of Yale, to have "lost the world," a loss which that eminent philosopher would probably regard as greater than the loss of one's own soul! Realist philosophies of science, however, glory in the manifestation of that vast non-mental world studied by the physical sciences and which does not depend on any mind for its existence, quantitatively and qualitatively. This non-mental world, to be sure, has produced the mind of man — just how is an eternal problem!

Let me give a few illustrations. Harlow Shapley is possibly our greatest American astronomer. Let us imagine that one morning he gazed out of the highest tower of his observatory in Cambridge. He looked across the Charles River, and saw the dome of the statehouse gleaming in the sun. And then he shook his head sadly and said: "No, Boston is not the center of the universe!" And he proceeded to make long and tedious investigations of the globular clusters in our galaxy and then discovered that the center was behind the clouds of Sagittarius about 30,000 light-years from us.

I would submit that this was a great discovery on the part of Harlow Shapley, that Harlow Shapley did not merely have a "mental construct" in his head, but that the significance, the reality, the importance and the justification of his researches lie in the fact that he did discover the general direction of the center of our galaxy, one of over 100 billion stars.

Now there may be many facts about the galaxy which we do not know. But this we know, and again I assert it is an example of the realism of science. It has no practical significance whatever, but it does give us some knowledge of reality, and apparently the mind of man has a strange intellectual delight in knowing reality for its own sake, without any further justification.

Again, we are very much concerned in astronomy with the number of galaxies, how far do they extend, how fast do they recede from this "world of sin?" Is the universe expanding? Is it an expansion preceded by a contraction, or was there "a big bang" as Gamow seems to think some four billion years ago? We do not know, but men of science are very eager to learn because this is knowledge about reality as it is in itself.

A British astronomer, Fred Hoyle, has introduced the rather novel idea of the creation of matter, of hydrogen gas from — perhaps from nothing! We want to know if this is true because this would give us an idea of what reality is in its structure, changes, transformations, and whether there is any fundamental undergirding law to account for these transformations. We want to know if the universe is according to Hoyle or not!

Interest itself is justification

Perhaps I am boring you with this discussion of astronomy, but I think it is the primary example of a search for reality, a search for truth which has few practical applications. We are all acquainted with the famous 200-inch Palomar telescope which will shed much more light, literally and figuratively, on many difficult questions. I suggest that the great interest that we have in discoveries in the realm of the cosmos is itself a justification of pure science. It is justified not by any practical applications but because the mind of man has a strange fascination to know the nature of reality.

Obviously we have just begun to explore the Real, if we dare to spell it with a capital "R," but the very inexhaustibility of the quest is what adds exhilaration to the researches in the sciences.

So far I have spoken of the physical universe. But the same approach is used in the sciences dealing with life. We want to know whether life began one billion, or was it possibly two billion years ago? We want to know by what mysterious processes simple molecules combined to form amino acids and these combined to form proteins and other complex compounds in the living cell. The glory of molecular biology as represented by Ernest Pollard of Yale University is not merely that Professor Pollard has brilliant theories in his mind, but that by means of these brilliant theories he is trying to grasp the nature of the living cell in its tremendous complexity.

We want to know the intermediate form of life between fish and mammal which exists only as a strange fossil fish today. We want to know what that life was like, what the conditions of its existence actually were when forms of life intermediate between fish and mammal were living some millions of years ago. And this again is part of the Realism of science.

Similar quest in history

In terms of human history, we experience the same quest. We want to know, for example, the correct dates for ancient Egyptian dynasties, and carbon-dating has been very helpful. In other

words, we want to know as nearly as we can events as they occurred in past time, as nearly as possible exactly as they occurred. We want to know, for instance, how many of the dialogues of Plato are genuine; how many of the letters of Paul are genuine, because from what they wrote we would grasp much better what these men were in themselves.

We want to know Shakespeare the man, when and how he wrote his plays, whether we have the text exactly as he wrote it or whether additions were made by copyists. We know a good deal about this already, but we want to know more, because we want to know Shakespeare the man as he was in himself, in his time, in the supreme genius of his plays. And "the quest of the historical Jesus" is not yet over. We want to know the man Jesus as he was in himself, in his time, in his mission; not merely our own ideas about him, but what manner of man was he?

Such is the Realism of science, whether we are dealing with the science of astronomy, the science of biology and the study of evolution, the science of historical investigation, or the science of religion. I do not claim that we have a final answer in all of these sciences. But I do claim that the incentive, the *raison d'être* of all these scientific investigations is not the production of more gadgets, not patterns of better salesmanship, not any of the things which are called "practical," but simply a closer and closer approximation to knowledge of reality as it is in itself, whether this reality be cosmic reality in the splendors of the heavens, or living reality in the vast pageant of evolution, or human reality in the greatest of the race. Of course, practical applications usually result from research in pure science, but science would be justified even if these did not occur.

Where does mysticism enter?

Where does mysticism come into all this? It comes into this picture in this way: whenever the mind of man approximates more closely to reality as it is in itself, there is a symmetry between the mind of man and reality, an increasing congruence between the mind of man and the objective world. There is what philosophers call "isomorphism." There is increasing penetration between the mind of man and objective reality as it is in itself.

The mind of man surveys the whole universe, in so far as it is known. And the universe has produced the mind of man. There is thus a natural kinship between man and the universe, since man is the highest product of the universe, so far as we know. This kinship becomes explicit in the discovery by the mind of man of the laws of nature as they are exhibited in the various levels of reality in the evolutionary structure of the universe.

Mysticism may be defined as the communion of the mind of man with what is most real in the universe, whether this supreme reality be considered in terms of God, Spirit, or Nature. There are, then, many types of mysticism, and the mysticism of science is one of several types. It is the mysticism in which the soul of the man of science experiences a keen delight, an ineffable joy, as it communes with the structure of the universe, with the Being of Reality, as it is manifested in the universal laws which traverse all space and all time.

Obviously, our communion is far from complete. The great scientist would be the first to say that he has discovered but few of the laws and relationships of Nature, for the quest is inexhaustible. But the inexhaustibility of the quest is what is fascinating to him, what energizes him to penetrate ever more deeply into Nature's secrets. The ideas in his mind progressively and increasingly reflect the laws of Nature.

Scientific ideas are explicit manifestations in the mind of man of universal laws which are implicitly manifested throughout the rest of Nature. An old philosophic theory states that the universe is a "macrocosm" and the mind of man, a "microcosm," an epitome of the universe. This kinship between the mind of man and the universe is incomplete to be sure, but there is suficient communion for it to be experienced in terms of joy, delight, ecstasy derived from knowledge of reality as it is in itself. And this is the mysticism and realism of science.

Outgrowing our heritage

(*Continued from page 17*)

American embassies on foreign soil — these are not ways to win friends and influence people. If we want a world-wide fellowship in the future, we must be working now in the areas that will help to bring it about.

I believe that the Unitarian Church can be such a mediating influence, and that Unitarians, not only as Unitarians, but as human beings concerned for the truth in all religions, can be a bridge between the eastern religions and the western religion. It is important, then, that we recognize that, though we are of Christian origins, we are not limited by our heritage.

But more important than the practical part we can play in the world of tomorrow is the truth that is involved in this issue today. It is not exactly cricket for Unitarians to use the name Christian when by taking that title we rupture the historic significance of its meaning.

If we see something truly matchless, unequaled in history, in Jesus of Nazareth; if we see a dimension of his life that is of a nature that no other man can ever reach; if there is a Christ aspect, a God-with-us aspect about him that is radically different and totally unique, then we should feel free to accept the name Christian. But if we accept the truths of Jesus as we would accept the truths of any outstanding religious leader, then we ought to be honest enough to let go of our claim upon Christianity. This growing issue within Unitarianism is important because truth is important.

We have dedicated ourselves to the discipleship of advancing truth. No other principle could be more solid as the cornerstone of any faith. No other principle is more adventurous — or more demanding. The growing pains of advancing truth hurt from the time of the dissolution of Santa Claus right up to the insights gained on the day we die. Yet, with the pain there is the satisfaction of having spent a life the way life was meant to be lived — in a continual acceptance of emerging truths; on the growing edge of God's evolutionary insights; as a pioneer, filled with fear and trembling, yet knowing that even if all else is wrong, our way of openness must be right!

Let us pray: *O God, if we gain all things yet lose the honesty of our personal integrity, we are as nothing. Then help us in overcoming our fear of change, our quickness to conform. Be with us in our quest for truth, that along the way we may have the assurance of Thy encouragement and come at last to know Thee, whom to know is the purpose of all life. Amen.*

"The Colloquium on the Nature of Man"

Sixth Annual May Meetings Lecture

Saturday, May 24, 1958—8:30 p.m.

First Church in Boston

"MAN'S UNIQUE DISTINCTION"

by PROF. EDMUND W. SINNOTT

Dean of the Yale Graduate School
Author of "The Biology of the Spirit" and "Cell and Psyche"

Following the lecture members of the Colloquium will adjourn to Hale Chapel where the lecture will be discussed by a panel composed of Prof. James Luther Adams of Harvard, Dr. Duncan Howlett of First Church, Prof. Henry Margenau of Sloan Physics Laboratory at Yale, Mr. F. L. Kunz of the Foundation for Integrated Education, and Prof. Kirtley Mather of Harvard (who will introduce the lecturer).

This is a public lecture to which all attendants at May Meetings are invited. The panel discussion is for Colloquium members only. Membership in the Colloquium is *cordially welcomed* from all ministers and concerned laymen, who are interested in exploring the nature of man. Membership is obtained by the payment of $1 annual dues, at First Church the night of the lecture, or to the Rev. Arnold Thaw, 12 Park, Natick, Mass., for those who can not be present in Boston. Members will receive a copy of the lecture.

(*Continued from page 14*)

Mr. Blanshard urged the commission to "explore the obviously plausible hypothesis that the Shields book was never intended by the author to answer Blanshard, and that some eager and imaginative advertising copy writer connected with the McGraw-Hill Book Company, having heard of the forthcoming publication of a new edition of American Freedom and Catholic Power, proceeded to manufacture the 'rebuttal' claim out of whole cloth in order to ride on the advertising coattails of a national best-seller."

The new edition of Mr. Blanshard's book, the original of which has been a best-seller, was published in March by Beacon Press.

STAR ISLAND FUNDS SOUGHT

A capital fund raising campaign has been launched by a development committee of the Star Island Corporation to make possible a program of improvements at the corporation's conference site at Star Island, New Hampshire, Col. Jack B. Dunn, Westfield, N.J., has charge of the campaign.

Improvements would include addition to the water supply, to relieve a shortage, and a more adequate kitchen and dining room. Minor improvements, suggested in replies to a questionnaire circulated among attendants at conferences last summer, also are being considered under a program prepared by a committee of which Roland B. Greeley, Lexington, Mass., is chairman.

Star Island has been serving Unitarians and Congregationalists as a conference site for 60 years. Attendance has increased until most conferences tax the Oceanic Hotel and cottages to capacity. Many of the facilities, the corporation reported, have become "woefully inadequate."

The regular maintenance fund drive will be included in the capital fund campaign. The corporation's headquarters is at 355 Boylston Street, Boston.

Seven conferences of interest to Unitarians will be conducted during the 1958 summer season at Star Island, 10 miles off the New Hampshire coast.

A New England Liberal Religious Youth conference, for high school-age youth, will be held June 21 to 28. The annual All-Star Family conferences will begin June 28 and end July 12. A religious education conference, July 12 to 19, will be sponsored by the Southern and Northern New England Unitarian Councils.

An International Affairs institute, formerly known as the World Order conference, will be sponsored July 19 to 26 by the Isles of Shoals Unitarian Association. A Northeast Alliance conference, sponsored by the New England Associate Alliance, is scheduled July 26 to August 2.

Two major conferences are scheduled in August. One, on "Religion in the Age of Science," will be held August 18 to 25. The annual churchmanship conference, sponsored by the Southern and Northern New England Unitarian Councils, is scheduled August 25 to 30.

Congregational conferences are scheduled at the island August 2 through 17.

PRINCIPALS AT CAROLINA CONFERENCE: Principals at leadership training sessions of the Carolinas Unitarian Conference, held recently at the Unitarian Church of Charlotte, N.C, included (left to right, above) Dr. Sidney L. Freeman, minister of the church; Mrs. Dale Flippo, president of the Charlotte Women's Alliance; Mrs. Nelson A. Burgess, executive secretary, General Alliance, and Rev. C. Leon Hopper, Jr., director, Liberal Religious Youth. Officers elected by the conference include Gil Rowland, Greenville, S.C., president; Dr. Rubin Gotesky, Athens, Ga., vice-president; William C. Orth, Charlotte, secretary, and Robert R. Wickboldt, Raleigh, N.C., treasurer. Forty-three delegates from 10 fellowships and three churches attended.

THE REGIONS

UNI-UNI CONFERENCE HELD

"Space, Time, and the Human Equation" was the theme of the first joint conference of midwest Unitarians and Universalists April 11 through 13 at Urbana, Ill.

The conference included the biennial meeting of the Midwest Universalist Conference and the annual meeting of the Western Unitarian Conference.

C. Wright Mills, author of *White Collar* and *The Power Elite* and professor of sociology at Columbia University, was the scheduled keynote speaker. His lecture in the University of Illinois auditorium was public.

Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches, spoke at the conference banquet and Rev. Carleton M. Fisher, Wausau, Wis., president of the Universalist Church of America, preached the conference sermon.

Royal H. Cloyd, director of adult programs for the CLC Division of Education, directed workshop sessions.

Other groups meeting in conjunction with the conference included midwest ministers associations of both denominations, the Illinois Association of Universalist Women, and the Illinois Universalist Convention. The General Alliance of Unitarian Women conducted a seminar.

CONFERENCE FOR NORTHWEST?

A tentative constitution and by-laws were adopted and provisional officers were elected at an organizational meeting for a Northwest District Conference held at Olympia, Wash. The organization would be a subdistrict of the Pacific Coast Unitarian Council.

The proposed constitution and by-laws were to be submitted for ratification to churches and fellowships throughout the Northwest, including western Canada and Alaska.

The district conference would provide closer coördination of Unitarian groups in the area and a liaison with the council.

JOINT CONFERENCE IN FLORIDA

A leadership training workshop was combined with the annual meeting of the Florida Conference of Liberal Churches, held March 14 to 16 at the First Unitarian Church of Miami. Representatives of eight Unitarian societies attended.

Royal H. Cloyd, adult programs director for the Council of Liberal Churches (Universalist-Unitarian) was resource director and keynote speaker. Other speakers included Mrs. Nelson A. Burgess, executive director of the General Alliance of Unitarian and Other Liberal Christian Women, and Rev. C. Leon Hopper, director of Liberal Religious Youth (Unitarian-Universalist). All three appeared in a banquet panel discussion.

Rev. Clifton G. Hoffman, regional director for the Southern Unitarian Council spoke on leadership development and Rev. John C. Fuller, Orlando, Fla., preached at a concluding church service. Everett H. Rosenstein, conference president, was chairman of the planning committee.

The meeting was co-sponsored by the conference and the General Alliance.

ASSEMBLY AT ESTES PARK

The first Rocky Mountain Assembly for Unitarians and Universalists will be held August 22 through 25 at Estes Park, Colorado. Such conferences are expected to become annual events.

Theme of the family-type assembly will be "Are Liberal Values Livable?" Theme speakers will discuss the question from the points of view of religion, physics, literature, philosophy, and psychology.

Workshops are planned concerning religious education, fellowships, social action, denominational affairs, and Alliance-Laymen's League. Special program provisions will be made for Liberal Religious Youth members and young, unmarried adults. An art show also is planned.

Assembly sponsor is the Rocky Mountain Conference of Liberal Churches, which includes Unitarian churches and fellowships, the Universalist Church of Denver, Colo., and the Congregational-Unitarian Federated Church at Fort Collins, Colo. The Western Unitarian Conference is aiding with the planning, underwriting, and direct-mail announcements.

Interested persons may write to Mrs. Willis Cramer, 3354 Monaco Parkway, Denver 7, Colo., for information and reservations.

A 'FIRST' FOR SOUTHWEST

A religious education administrators' conference, the first in the history of the Southwest Unitarian Conference, recently drew representatives from nine churches and six fellowships to Fort Worth, Texas, "to think through together the area of the administrator's responsibility in a religious education program."

Mrs. Frederick Steinberg, president of the Southwest conference, presented a theme talk. Miss Frances Wood, field worker for the Council of Liberal Churches (Universalist-Unitarian), described the organization of a religious education department. A panel including Dave Kressen, Houston, Texas; Mrs. Francis Campbell, Tulsa, Okla., and Art Johnson, Memphis, Tenn., discussed the training of religious education personnel. Mrs. Harold Clark, Dallas, Texas, had charge of planning and promotion.

A decision to share visual aid resources was described as a first step toward a regional religious education organization.

PRESS LOYALTY OATH FIGHT

A resolution calling upon the Pacific Coast Unitarian Council to carry the fight against the California loyalty oath for churches to all its member societies was adopted at the council's recent delegates' convention at San Jose, Cal.

The resolution was one of three voted by the delegates. One endorsed immediate statehood for Alaska and Hawaii and a third called upon the council and its sub-conferences to consider radio and television activity. The latter praised the advertising pilot program undertaken by the Unitarian Laymen's League.

Dr. Linus Pauling, Nobel laureate and speaker at the opening session, told delegates that man has a choice of allegiance to morality and humanity or to nationalism and war, but that he believes that incompatibility between the alternatives is so obvious that man will choose morality and humanity.

Rev. Josiah R. Bartlett presented a memorial tribute to the late Dr. Frederick May Eliot, president of the American Unitarian Association. A resolution of sympathy was sent to Mrs. Eliot. The convention was held a few days after Dr. Eliot's death.

Highlight of the convention banquet program was presentation of the council's Public Service Award to Dr. Alexander Meiklejohn by Rev. Aron Gilmartin, Seattle, Wash. Rev. William P. Jenkins, Toronto, Ont., preached at the closing worship service.

Rev. Howard Matson, Berkeley, Cal., was dean of the convention. Rev. Victor V. Goff is Pacific Coast regional director.

DECISIVE STEP AT SYRACUSE: Officers of May Memorial Unitarian Church, Syracuse, N.Y., receive title to land recently acquired for the purpose of church construction. Left to right are Gordon Bradwick, attorney and church member; Nicholas Rezak, president of the congregation; Mrs. Harry Jordan, treasurer, and Rev. Robert Zoerheide, minister.

THE CHURCHES

LINCOLN ENTERS THE LISTS

If the American Unitarian Association ever should decide to move its headquarters from Boston — and the suggestion, stemming from the First Unitarian Church of Houston, Texas, is incorporated in a resolution forwarded recently to the parishes for referendum *(see page 10)* — it will find that one midwestern city has entered its bid early.

Rev. Peter Raible, minister of the Unitarian Church of Lincoln, Neb., recently presented the informal bid in his column in the church's newsletter:

"Some radical souls in Houston, Texas, are sponsoring a resolution calculated surely to strike fear and trembling into every stanch Unitarian breast. All the battles of Christendom and Unitariana will be as nothing if this motion ever reaches the floor of May meetings. And what stands forth ready to create such a furor?

"Proposed by Houston Unitarians for action at May meetings is a bomb-shell resolution which calls for a study of the possibility of moving the headquarters of the American Unitarian Association from Boston (Beacon Hill, mind you!) to "a midwestern city." The blasphemy of the western upstarts knows no bounds! The Saracens stand ready to pillage even the holy fount of Unitarianism itself!

"Unitarians, so the old story goes, believe in the brotherhood of man and the neighborhood of Boston. Imagine Unitarians with no Beacon Hill, no '25,' no gold-domed statehouse to reside beside.

"Yet, Lincoln Unitarians, on guard! Should the resolution by some inconceivable quirk of fate find its way to the floor and be passed, let us be ready. Even at this early date, we suggest this Athens of the prairie, this center of corn, beef, and wheat, as an appropriate location for a future Unitarian Mecca.

- "While we cannot offer a gold dome for our capitol, we can offer a unique capitol in whose shadows to place Unitarian headquarters.
- "We offer an urban center with no twisting, narrow streets to snarl traffic in; no hill to wind visiting firemen in climbing; and no hallowed tradition to sanctify and sometime eradicate the present.
- "Lincoln is the urban center closest to the geographical center of the United States. Thus, our headquarters would be prepared for the continual western expansion of population.
- "We have a church building which we are ready to offer the AUA (cheap) as a temporary headquarters for its administrative offices.
- Some balance is needed in Lincoln to leaven the influential world headquarters of the "Back to the Bible" broadcasts, which are located here.
- "The interaction of Nebraska culture and Unitarian religion would prove stimulating and interesting. The effect might be good on both Nebraska and Unitarianism.
- "We have a fine city auditorium for future May meetings.
- "Lincoln has fine weather for two months in the fall; stimulating, exhilarating weather for eight months; and two months of such heat that hell holds no future terror and everyone has an excuse to go on vacation."

KNOXVILLE CHURCH DEDICATED

The new, $100,000, diamond-shaped building of the Tennessee Valley Unitarian Church, Knoxville, Tenn., its architecture symbolizing "the endless and persevering search of Unitarians for the simple forms of truth," was dedicated formally at services March 23. Open house for the community was held later in the day.

Rev. Richard B. Gibbs, director of the Department of Church Extension of the American Unitarian Association, delivered the dedicatory address. Others participating were Rev. Daniel M. Welch, Asheville, N. C., and Rev. Richard Henry, Denver, Colo., both former ministers of the church; Rev. Robert C. Palmer, Nashville, Tenn.; Rev. Arthur R. Graham, Oak Ridge, Tenn., and Rev. Clifton G. Hoffman, regional director for the Southern Unitarian Council. Rev. Robert West now is minister of the church.

The new building was occupied earlier this year. It contains an auditorium seating 200, a memorial room and library with fireplace, classrooms, kitchen, and minister's study. Hubert Bebb, Gatlinburg, Tenn., was the architect; he explained the building's symbolism.

The Tennessee Valley church, organized in 1949 with a charter membership of 88, met for a time in city school buildings and later in a dwelling it purchased and converted. It now has 235 members within driving distance of Knoxville, and Oak Ridge Unitarians who helped found it have their own church.

SEX EDUCATION EXTENDED

A sex education course, offered in 1957 by the Unitarian Church of Arlington, Va., to eighth- and ninth-grade pupils as a part of its religious education program, was extended this year to seventh-grade pupils.

The course includes six Monday evening sessions, which began March 24 with a parents meeting. Seventh grade boys and girls were to meet separately; older pupils, in mixed groups for much of the instruction.

Renewal of the course followed a thorough evaluation of the project by a special committee which recommended primary emphasis on "the emotional, psychological approach," but that pupils be given a preliminary anatomical and physical background.

Special fees are charged for the course. Inclusion of a sex education program in the church's religious education budget in future years was discussed.

The course first was offered in 1956.

HOUSING SERVICE MATURES

A Housing Information Exchange Service, which had been a project of the legislation and social concerns committee of the First Unitarian Church of Berkeley, Cal., recently became an independent, self-governing organization.

The service provides listing of houses, apartments, and rooms available on an "open-occupancy" basis, bringing together minority group members seeking housing and those willing to provide it for them.

The project grew from a study of minority housing by the education committee of the church's Women's Alliance.

'IN LIEU OF LEIS'

It's an old custom in Hawaii, when a friend departs from the islands, to present a friendship *lei*, but Honolulu Unitarians have given the idea a new twist.

A departing family requested that money ordinarily spent on *leis* be presented to the church. Other members of the church have adopted the idea, and the church's "In Lieu of *Leis*" fund quickly mounted to about $60.

Ten dollars of the fund has been allocated to help pay summer school fees at the University of Hawaii for Ceylonese twins who are holders of American Association of University Women fellowships there.

THE FELLOWSHIPS

PANAMA TO MICHIGAN

It required the influence of the Unitarian Fellowship in Cristobal, Panama, to start a fellowship in Midland, Mich. When Merlin and Joan Davey moved from Panama to Midland in the spring of 1954, they looked in vain for a Unitarian fellowship. When they didn't find one, they formed one.

Names of interested persons were obtained from the American Unitarian Association in Boston. Seven of them became charter members and that spring, weekly Sunday evening meetings were held at the homes of members.

From the original nine members in 1954, the group had grown by the spring of 1957 to 30 adult members and 21 children. Attendance at the morning service and Sunday school averaged more than 50 persons.

The first spring several out-of-town speakers, among them various liberal ministers, addressed the group. Unitarians from Saginaw, a city about 20 miles away, met with Midland Unitarians until the following fall, when they felt well enough established to form their own fellowship.

Monthly speakers have included, along with liberal and traditional ministers, the local school superintendent, a municipal judge, a state senator, and an industrial psychologist.

A women's association was formed. It made mobiles for the pediatrics ward of the Midland hospital, gathered toys and hemmed towels for use in a nearby contagion hospital, collected and packed clothing for the Unitarian Service Committee, collected pocketbook novels for a veterans' hospital, raised money with bake sales, made cartoon scrapbooks for the hospital.

Most active element in the fellowship is the Sunday School. The three age levels — nursery, elementary and intermediate — worked the first year toward the goal of understanding their environment on levels they could comprehend.

The following year an expansion of the program was carried out with an especially interesting series at the intermediate level. Religious architecture was studied.

January 1957 found the nursery group so large that it was split in two.

The fellowship has given a subscription to the *Unitarian Register* to the Midland library and another to the hospital. A building fund has been started. The fellowship has its own growing library.

An active calling committee contacts persons who have signed a guest list. Newspaper publicity is given the weekly meetings, the evening speakers, the projects. Monthly display ads stating a tenet of Unitarianism, together with the time and place of services, are inserted in the newspaper. A chatty monthly newsletter goes to about 70 persons.

Members of the group have been officers and delegates to the Michigan Area Council of Liberal Churches.

Various problems present themselves. In the beginning, the group was extremely anti-orthodox, a reaction sometimes quite noticeable to visitors. However, this feeling has swung into balance.

Another stumbling block is the inability of the group to agree and to work on a large, meaningful project in the realm of social action.

However, the Midland fellowship is growing and noisy. As any parent knows, this betokens health.

— BETTE ROBBINS

THREE FELLOWSHIPS CONFER

A Fellowship Day program, in which three Iowa fellowships participated, was conducted April 27 at Cedar Falls, Iowa, as a day-long event including morning services and workshops.

Fellowships at Cedar Falls, Ames, and Marshalltown were represented. Chairmen of the three, scheduled to conduct services, are, respectively, Mary Lou Page, Lee Burchinal, and Leonard Cole. Workshops were to be led by Mr. Burchinal; Lou Schwartz, Marshalltown; Edna Gouwens, Ames, and Dorothy Koering and Al Perego, Cedar Falls.

Students at Meadville Theological School, Chicago, Ill., were expected as guests and observers.

MESERVE SERVES FELLOWSHIP

The year-old Unitarian Fellowship of Northern Winchester, N. Y., now has the services of its first minister, Rev. Harry C. Meserve of Westport, Conn., former minister of the First Unitarian Church of San Francisco, Cal.

Dr. Meserve, associated with the Rockefeller Brothers Fund in New York city, will conduct monthly adult services and work with the board of trustees and the religious education committee. He was to preach his first regular sermon for the fellowship April 20.

TWENTY-WEEK AD CAMPAIGN

A 20-week advertising campaign in Saturday newspapers recently was undertaken by the Unitarian Fellowship of Sasketoon, Sask., and has been drawing frequent replies.

A follow-up program includes letters, newsletter mailings, and an inquiry after four weeks to determine whether the prospect still is interested. Out-of-town inquiries are referred to the Unitarian Church of the Larger Fellowship.

THE MINISTRY

CHURCH BACKS ITS MINISTER

A "vote of confidence" has been given Rev. Albert D'Orlando, minister of the First Unitarian Church of New Orleans, La., by its board of trustees after a New Hampshire housewife who identified herself as an FBI counterspy testified he was a former member of the Communist party.

The United Press reported that the group issued a statement that it regarded Unitarianism and communism as incompatible, that it would not knowingly tolerate a Communist leader or minister within its group, and that to its "present knowledge" Mr. D'Orlando's actions had been consistent with liberal religion.

"Unless or until some specific knowledge arises contrary to the facts presented," the statement read, "we must and do express our continued confidence in our minister."

Mrs. Carol H. Foster, Nashua, N. H., housewife who has attended the Unitarian-Universalist Church there, testified in Boston before the House Un-American Activities Committee that as a counterspy and secretary of the Nashua branch of the Communist party, she had collected dues from Mr. D'Orlando "in the front room of his home at Wilton." Mr. D'Orlando was minister of the First Congregational Unitarian Society of Wilton Center, N. H., from 1945 to 1950. Mrs. Foster also testified that the latest date he was a member was "sometime in 1950."

Richard Arens, committee director, referring to his records, said:

"D'Orlando was subpoenaed to appear before this committee in the course of its investigation in New York and Washington. He was asked then if he was a member of the Communist party for the period up to 1945 or 1946. He invoked the constitutional privilege not to answer. For the period thereafter, he denied membership."

Mr. D'Orlando became minister of the New Orleans church in 1950.

HYPOCRISY AND READING

Are Americans hypocritical in their reading habits?

Rev. I. Gregg Carter, minister of the Westminster Congregational Society (Unitarian), Providence, R. I., raised the question and gave his answer (yes) in a recent sermon assailing the book-banning activities of Rhode Island's "youth morality" commission.

Sociological surveys, Mr. Carter said, report that 90 to 95 per cent of Americans claim some church affiliation and apparently some regard for religious teachings. Nevertheless, he said, "the sub-marginal industry of trash literature" earned more than 350 million dollars last year.

Decrying the sales of "trash," Mr. Carter condemned the use of censorship to solve the problem. Censorship, he said, does not protect morals and is more dangerous than the "pornographic" literature at which the commission has been aiming. The kind of censorship involved in Rhode Island, he said, is an "entering wedge" to the undermining of traditional American liberties and constitutional safeguards.

The Rhode Island commission, officially known as the Commission to Encourage Morality in Youth, has been blacklisting "indecent literature," often by a split, 3-2 vote. Publications blacklisted include two novels and more than 30 issues of magazines.

"If totalitarianism ever comes to this country," Mr. Carter warned, "it will come in the name of morality, in the name of security and of protecting our young people against bad influences."

ORDAINED IN BLIZZARD

Rev. Peter Weller, Jr., has been ordained and installed as minister of the First Unitarian Society of Laconia, N. H. — but it was rough going.

Rev. Josiah R. Bartlett, Berkeley, Cal., who was to preach the installation sermon, was unable to reach New England in time because of a blizzard. Rev. Thomas A. Sinclair, regional director, who was to give the charge to the congregation, was stranded in Burlington, Vt.

The service started 20 minutes late, but other principals conducted the ceremonies. The sermon was omitted.

PRACTICING PREACHER

Rev. Walter Donald Kring

Rev. Walter Donald Kring, an advocate of creativity in art as well as religion, is a man who practices what he preaches.

As minister of the Unitarian Church of All Souls, Lexington avenue and 80th street, he delivers sermons that often stress human creativity. In addition to his clerical duties, he practices the art of ceramics with such proficiency that one of his works has been chosen for exhibition at the Brussels Fair.

Mr. Kring's contribution to the exhibit, an oxblood bowl eight and a half inches in diameter and three and a quarter inches high, was selected by the American Craftsmen's Council for shipment to Brussels. The bowl is one of 130 pieces representing 85 craftsmen that are part of the United States exhibit.

"I spent ten years of my life doing chemical glazing research to develop and reproduce this type of work," the clergyman said. "It took about a thousand experiments before I got some good reds."

A desire to specialize in comparative religions initiated his interest in ceramics 15 years ago, he went on, because art and language provided the best approach to oriental religions. "I built a kiln, began doing experiments and have been doing them ever since," he explained.

Mr. Kring deplored the fact that many people were engaged in hobbies that separated them. "My wife and I developed this as a coöperative project," he said. "She does the designing and I do the execution."

The minister recently completed a stained-glass picturization of the world's great religious symbols to depict his theory of mutual respect of all religions. Consisting of 350 pieces of colored glass all leaded together, the project's dominant copper-reds and purples are illuminated by fluorescent lighting placed behind a panel of dispersal glass.

Mr. Kring got some tips from local glass dealers and executed the project after his wife had designed it. The finished work, 39 inches by 25 inches, has been on temporary exhibit on the first floor of the parish house.

Noting that "creativity in the religious realm is similar to creativity in the aesthetic realm," he declared that "man has always done his most beautiful work for the glorification of God." Mr. Kring added:

"Everyone ought to be creative in his own life, because it is an expression of man's inner vitality. Most people could be very creative in the arts and crafts with proper guidance and opportunity."

The 41-year-old clergyman is the eighth minister of All Souls since 1819. He also serves as secretary of the American Unitarian Association and is president of Beacon Press, the Liberal Ministers Club of New York, and the Harvard Divinity School Alumni.

THE NEW YORK TIMES

'WITCH-HUNTING' FORESEEN

Threats by pressure and prejudice groups to "the cherished American privilege to read and write freely" could produce "witch-hunting" under a different guise, Rev. Richard R. Gross warned his Unitarian congregation at Keene, N.H., recently in a sermon that was quoted in the area's press.

Mr. Gross named as the most prominent such group the National Organization for Decent Literature, in which Roman Catholics predominate.

Mr. Gross cited activities of reading committees to screen magazines, comic books, and paperbacks, and pressure on booksellers by a "private morals force."

"The last step," he warned, "is the one most threatening to the liberties of every American for now the authority of the state is put in the service of a private sectarian group. Police, prosecuting attorneys, and military commanders in Army posts now issue instructions that no books or magazines on the NODL list shall be sold within their jurisdiction."

RADIO FORUM FOR HAWAII

The First Unitarian Church of Honolulu, T.H., has begun presentation of the "Hawaiian Radio Forum" through the facilities of radio station KGU. The church newsletter reported of the first program: "With a slightly fresh twist, the old question of statehood was far from exhausted when the half hour ended." Dr. Frank Ricker, minister of the church, is forum moderator.

THE LAITY

'COME WHAT MAY'

When the United States government conducts nuclear weapons tests at its Eniwetok Proving Grounds in the Pacific, it plots out a danger area, warns away shipping, and sends its Navy scouting to run off laggard vessels. Though questionable under the precepts of international law, the procedure generally has proved workable; who wants to be caught in a fall-out area?

Those who devised the procedure, however, reckoned without such men as Albert Smith Bigelow, a member of the Religious Society of Friends and a director of the Unitarian Service Committee since 1949, and fellow members of the crew of the ketch *Golden Rule*.

The *Golden Rule* sailed March 25 from San Pedro, Cal. The announced intention of the crew was to be in the danger area during tests scheduled from April to August. The purpose: the dramatic jeopardizing of their own lives and health as a protest against nuclear weapons testing.

On the letterhead of the organization Non-Violent Action Against Nuclear Weapons, Mr. Bigelow and William Huntington, a companion in the project, notified President Eisenhower of their intention. The letter stated:

"Four of us, with the support of many others, plan to sail a small vessel into the designated area of the Pacific by April 1st. We intend, come what may, to remain there during the test period, in an effort to halt what we feel is the monstrous delinquency of our government in continuing actions which threaten the well-being of all men. . . .

"For years we have spoken and written of the suicidal military preparations of the Great Powers, but our voices have been lost in the massive effort of those responsible for preparing this country for war. We mean to speak now with the weight of our whole lives. By our efforts in the Pacific, we mean to say to all men, 'We are here because stopping preparation for nuclear war is now the principal business of our lives; it is also the principal requirement for the continuation of human life. It is a task in which we would have our nation lead'."

The March 25 sailing was the *Golden Rule's* second. It first left San Pedro February 10. Aboard were Mr. Bigelow, Mr. Huntington, George Willoughby, and David Gale. The 30-foot boat encountered a heavy storm and was forced back a week later. Mr. Gale, a 25-year-old Macalester College graduate, suffered so greatly from seasickness that he was replaced by Orion Sherwood, teacher at the Oakwood Quaker School, Poughkeepsie, N. Y. The vessel required repair.

Who are the other crew members? Mr. Bigelow, 51, Cos Cob, Conn., is a painter and architect and a World War II lieutenant commander in the Navy. He was housing commissioner for Massachusetts in 1947-48. Mr. Huntington, 50, St. James, L. I., an architect, was a conscientious objector during World War II and served as assistant director of the civilian public service camp at Big Flats, N. Y. He is a director of the American Friends Service Committee. Mr. Willoughby, 43, Blackwood Terrace, N. J., is chairman of Non-Violent Action Against Nuclear Weapons.

Mr. Bigelow, at least, was by no means oblivious to the possible fate he faced by sailing into a fall-out area. He was one of a group who stepped peacefully into a restricted area of Camp Mercury, Nev. in August 1957 during a nuclear weapons testing period, as a protest. He was arrested, tried under a Nevada trespassing law, sentence was suspended for a year, and Mr. Bigelow was back at the scene the following morning to witness a nuclear explosion.

Moreover, Mr. Bigelow knew first-hand what radiation burns can do. He had in his home for several months two of the "Hiroshima maidens," returned to the United States for plastic surgery after they were injured and disfigured in the Hiroshima bombing of August 6, 1945.

What was likely to happen? The Associated Press, citing the Honolulu Star-Bulletin, quoted Air Force Maj. Gen. Alvin R. Luedecke, nuclear test task force commander, as saying, "There are plans to stop them." If the *Golden Rule* eluded the scouting vessels, and its crew were affected by fall-out, the incident might tick off the immobilized opposition to nuclear testing.

In any event, the stage seemed set for raising two questions: Has the United States government the right to appropriate areas of the high seas and declare them off limits? Has the government the right to conduct activities that imperil peaceful traffic on the high seas?

UNITARIAN RIGHTS A WRONG

A life-long Unitarian in an Oklahoma city which has no Unitarian society has been instrumental in righting the wrongful deportation of a fellow townsman.

J. G. Puterbaugh, McAlester, Okla., industrialist, persuaded an immigration service official to review the case of Phillip Roelants, 59, who was deported to Belgium in 1953 because of a former membership in the Communist party despite efforts of McAlester citizens and churchmen to prevent his departure. As a result, Mr. Roelants has been reunited with his wife and family in Oklahoma.

Gen. J. M. Swing of the United States Immigration Service was quoted by the *Daily Oklahoman*, Oklahoma City newspaper, as saying after the review of Mr. Roelant's case: "I went into this case personally at the request of Mr. Puterbaugh. Roelants should not have been required to leave."

Mr. Puterbaugh maintains an active interest in Oklahoma and Texas Unitarian activities and in the work of the denomination.

HONORS TO UNITARIANS

• Maj. David G. Simons, El Paso, Texas, member of the Unitarian Church of the Larger Fellowship, recently received the John J. Jeffries Award for his record balloon ascension last summer to an altitude of 102,000 feet. The award, given by the Institute of Aeronautical Sciences, is for "outstanding contributors to the advancement of aeronautics through medical research."

• Dr. Robert H. Bayley, associated with the First Unitarian Church, Oklahoma City, Okla., has been inducted into Oklahoma's Hall of Fame. Dr. Bayley is internationally known for his research work in heart disease and in electrical fields produced by the living heart; his research work has resulted in many improvements in electrocardiography.

UNITARIAN IS PUPIL AT 88

One of the best-known students in San Luis Obispo, Cal., is Ernest Wilcox, charter member of the Unitarian fellowship there. He is 88.

Mr. Wilcox is enrolled this year in a San Luis Obispo adult college lapidary class, in which he makes silver filigree jewelry. He also has made a specialty for many years of collecting fossil shells.

Mrs. Wilcox, 88, who spends much time reading to the blind, and a daughter, Mrs. Charles Gates, also are active in the fellowship.

LAYMEN AIR THEIR VIEWS

Summaries from lay discussion meetings held April 18 and 19 at Senexet House, Putnam, Conn., were to be presented at the annual meeting of the Channing Conference of Unitarian Churches April 27 at the Fall River, Mass., Unitarian church.

Theme of the Senexet retreat, sponsored by the conference, was "Laymen, Speak for Yourselves in These Times." Discussions were conducted by Rev. and Mrs. Paul Harris.

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Peter Putnam's story is one of 'being born again'

CAST OFF THE DARKNESS. By Peter B. Putnam. New York: Harcourt, Brace and Company. $3.95.

It seems that many Unitarians are still unaware of this book, written by one of them. Those who read the excerpted parts of *Cast Off the Darkness* in the April 1957 issue of the *Ladies' Home Journal,* prior to publication of the book, found no clue there that the author is a Unitarian.

Peter Putnam is unique (even among Unitarians), not so much because of his blindness as for what he has learned and achieved through it. Even if his sight had remained, Mr. Putnam's intellectual brilliance, spiritual perception, and social grace still would mark him as unique — provided he had found himself without first having to lose his sight. But the book makes it clear that the latter was unavoidable. Perhaps the acme of a mature civilization will be when men can detour hell in the quest for their spiritual potential. Or perhaps it is impossible to "cast off the darkness" without first having experienced the darkness.

By way of denominational background, Mr. Putnam is an active Unitarian layman. He was president of the Unitarian Church of Princeton (N.J.) during the critical period of its establishment and early growth, while the groundwork was being laid for a building program which has reached the construction stage. He has spoken at denominational meetings and conferences and at services in many churches and fellowships. This is not to mention Mr. Putnam's participation and leadership in worthwhile secular activities, including those concerned with help for the blind.

It takes courage to undress in public. Perhaps, however, there may be some confessional catharsis to compensate the author which, in turn, is shared by the reader as he peers into the mirror. Mr. Putnam struggled to decide whether to reveal the cause of his blindness — a suicidal shot through the head which severed the optic nerve nearly 17 years ago when he was an undergraduate at Princeton. Fortunately, he decided to strip completely, for without the central fact of that experience, the vital message of this story would have been emasculated.

The significance of Mr. Putnam's "conversion" and his achievement of true security through discovery of the limitless resources that few learn to probe can be fully appreciated only in contrast with his plunge into the nihilistic void of psychological disintegration.

This is a story of death and transfiguration. It brings to life the allegorical references in religious literature to resurrection and being "born again" in a way that transcends the comprehension of literal orthodoxy.

Here is a demonstration of the truth that even the worst experiences of life can be converted into positive values — perhaps in proportionate degree to the impact of the experience.

For Unitarians this book reveals two significant points. It clearly suggests that a person can come through the worst life can offer and be the better for it, without benefit of orthodoxy. It also reveals that a sudden, dramatic reorientation of a life can occur without reason or conscious self-direction; that there is an inherent life force which at a time of crisis can effect radical changes, seemingly spontaneously.

What transpired in Mr. Putnam's subconscious during his 10 days of oblivion after the "accident," even he can only conjecture. But the result was real. When he awoke into a strange new world of physical darkness, it was one transcended by an inner light of far greater brilliance and clarity than any his physical eyes ever had seen. Who can explain this? But Mr. Putnam does a remarkable job, so far as his gifted expression can, of making the reality of his experience comprehensible. This may give pause to the strict rationalist, especially considering the sanity of the source.

This is a book to make Unitarians proud and reassure them of the validity and power of liberal religion. Mr. Putnam, by traditional standards, was a religious nobody when he destroyed his former life. Yet he was able to grasp the essence of his new life without the religious label. Jesus did pretty well without Christianity. And Buddha without Buddhism.

Unitarians also will respond to "The Credo of an Unbeliever," the last chapter of this book. Here Mr. Putnam sets forth a bedrock view which faces up to the facts of life without wishful thinking or unreasonable aspiration. It is mingled with a mystical sense of cosmic relatedness, in modern terms, which would seem to be an inevitable outgrowth of an experience that cannot be explained by reason alone.

DONALD A. FIELD

Peter Putnam, first president of the Princeton Unitarian Church, has given us, in his autobiographical *Cast Off the Darkness,* an engrossing account of his rise from meaninglessness to a great light of meaning. Reading the book from a background of Christian existentialism, I found it a perfect case history, and a drama of redemption by love.

Peter, swallowed in a vast ocean of no-value, swam desperately for a solid ground of value, and found it not. Then he tried to bring his meaningless life to an end, but failed, even in that. In the process, he plunged himself into the darkness of blindness. From blindness to value in life he came to blindness to light.

While recovering his stability in the new darkness, he began to discover values he never really had understood, that had never touched him before. And finally, through the love of two beings, he cast off the burden of darkness as he moved into the full meaning of life as seen in love. These two beings were his first seeing-eye dog, Minnie, and his fiancée and then wife, Durinda. His dog restored his confidence in life, and his wife helped him find that solid value he had so vainly sought earlier in his life, before the great "accident."

The last chapter of the book is a praise of Unitarianism, but it is a praise out of ignorance of theology, and he rejects a theology that no longer exists in the Unitarian fellowship. But as he has found value in life, he has found value in the great celebration of life which is religion. And through his candid autobiography he has permitted us to share this moving experience. If you are a busy person, don't pick up this book, for you won't be able to put it down until it is read from cover to cover.

JOHN WALLACE LAWS

Two Zenger books recall roots of a free press

THE TRIAL OF PETER ZENGER. Edited and with an Introduction and Notes by Vincent Buranelli. New York: New York University Press. $3.75.
PETER ZENGER: Fighter for Freedom. By Tom Galt. New York: Thomas Y. Crowell. $3.

At 9 A.M. August 4, 1735, the German immigrant printer of the *New York Weekly Journal,* Peter Zenger, was led to the prisoner's box, charged with seditious libel for printing the truth about Gov. William Cosby's corrupt administration. The general assumption was that the jury would agree Zenger had printed the papers; that the judges (controlled by Cosby) would damn them as libelous, and that the rest would be up to the executioner.

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Events did not follow in that order. Precedents were overturned and established. In this trial "for the first time an American practitioner of unfettered news coverage won a complete and avowed vindication through the orderly official process of a trial by jury." (Buranelli, page 56). The case became a classic. It influenced all subsequent American history.

Tradition in Tudor England held that the discretion of the king decided whether a statement was libelous and inciting to sedition; truth was no defense: the greater the truth, the greater the libel.

But the Zenger trial, argued by old Andrew Hamilton of Philadelphia (speaker of the Pennsylvania legislative assemby, famous as William Penn's lawyer, as former attorney general, and as close friend of Franklin) established three revolutionary ideas: that a free press is necessary for society; that truth is a defense against a charge of libel, and that a jury can decide guilt or innocence. These may seem natural assumptions to us; they were new in the courts of 1735.

Readers of Paul Blanshard's outstanding study, *The Right to Read,* and of Anne Lyon Haight's summary, *Banned Books,* know that censorship is still with us. But that we can fight it openly, that a free press is an American ideal, that free speech is a constitutional guarantee, and that a jury — not the bench — decides about guilt: these are debts we owe to the Zenger trial.

The Trial of Peter Zenger, besides full background information, offers a modernized text of James Alexander's original eyewitness report of the trial — the only source document covering it. It's hard to think of anything more basic in American history, and the book ought to be on the shelves of anyone concerned with liberty of the press.

Peter Zenger: Fighter for Freedom, is primarily for teen-agers; but like so many teen-age books today, it's full of information for adults; contains much material not touched by the other volume; states the issues with great clarity and shows personalities and society with a good deal more color, and is excellent historical reconstruction.

EDWARD DARLING

Introduction to hazards we face from radiation

RADIATION: WHAT IT IS AND HOW IT AFFECTS YOU. By Jack Schubert. New York: Viking Press. $3.95.

The Atomic Energy Commission and the Department of Defense were to begin a new series of nuclear weapons tests at the Eniwetok proving grounds in April. That round of tests was to have as its objective the development of weapons for defense and weapons with reduced radioactive fall-out. Once again, the peoples of the world face the stark realities of the atomic age and the importance of radiation to our lives.

Jack Schubert and Ralph Lapp have gathered an excellent introduction to the hazards we face from the use of radiation, and have discussed many issues we face in our new age. Most people became aware of the world of radiation through the inferno of Hiroshima, and since that infamous day we have all lived under the threat of "bigger and better" bombs. We have received some radiation from atomic fall-out but we seldom give sufficient consideration to the other sources such as X-ray and fluoroscope equipment, natural background, or radioactive isotopes.

Most of us have not been informed adequately of the hazards of radiation. The authors make it abundantly clear that radiation can cause death and irreparable damage to life. We are reminded that Thomas A. Edison's assistant died of X-ray burns early in this century. The hazards of radiation are outlined and we are introduced to the little-discussed and dangerous aspect of atomic radiation.

The major portion of the book is an effort to warn us about the dangers from an unwise use of radiation. The authors describe the effects of radiation on living tissues and suggest that many doctors do not know how to use their X-ray equipment in order to prevent an over-dosage of X-rays. In addition, they discuss radioactive poisons, atomic accidents, and the amount of radiation which our children are receiving.

Over the past years, the geneticists have been vocal about the effects of radiation upon our human heritage. The discussion of the long-range genetic effects of radiation is well done and constitutes a good summary of present thinking.

In addition to the problem of biological inheritance, the question of atomic fall-out is ably and well discussed. The authors give a review of the major problems involved and conclude with suggestions as to the new nature of war and safeguards which should be taken.

In view of the seriousness of the damage which can come from radiation, all of us should become aware of the material here presented. At times it appears as though the authors' statements are too critical of the medical profession, yet leading radiologists have informed me that there is much ignorance among doctors on the proper use and limitations of X-rays.

There is no question that radiation is causing serious public health concerns as well as major ethical and religious problems. This book will help us to understand the deeper implications of radiation.

JACK KENT

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History of religions dares to project beyond evidence

HISTORY OF RELIGIONS. By E. O. James. New York: Harper. $2.75.

This approach to the study of the religions may best be called the classical. E. O. James is dominated by his knowledge of the great works of the classicists and historians that introduced the study of the religions to Europe. He seeks to bring this tradition up to date, and his book may be characterized as a summary view of the religions from this approach. His view is somewhat different from others becoming more common today and which are likely to be philosophical, sociological, or psychological.

The book should be very helpful in giving an orientation in the "classical" approach both to scholars in other fields and to the amateur whose reading has prepared him for something a bit more challenging than the "popular" treatments.

E. O. James is a well known scholar with a full knowledge of both the monuments and manuscripts. His book dares go a little beyond the mere recital of evidences, and he seeks to see the historical interrelation of the more conspicuous ingredients of religion. Few scholars are willing to hazard notions about the interrelations of the religions, and prefer to treat each separately as if it could be isolated, an oversimplification which is perhaps the greatest single injustice students of religion have rendered it.

James is no radical, however, and his allegations are not likely to offend anyone. The five chapters on religions in the western civilization form what must be the briefest compendium ever written on this vast subject, and it has the merit of grasping the subject whole and not merely piecemeal.

THADDEUS B. CLARK

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THE BOOKSHELF

BY LILLIAN W. BARBOUR

"If the great religions of the world are to approach one another, they must find common ground." It is significant that, in the opinion of Arnold Toynbee, plenty of common ground exists. If such an approach is to be successful, however, "Christianity must purge itself of its traditional arrogance and intolerance toward the other higher religions of the world."

Christianity Among the Religions of the World (Scribner, $3) contains four lectures given by Professor Toynbee before the Andover-Newton, Episcopal, and Union Theological Seminaries. The Bookshelf recommends it especially in preparation for the 16th Congress of the International Association for Liberal Christianity and Religious Freedom in Chicago, August 9 through 13, for which Dr. Frederick May Eliot, in his "Unitarian Horizons" (February *Register*), told of plans for speakers and discussions. "Variety within the circle of a modern liberalism will constitute the primary character and value of our congress," Dr. Eliot wrote; obviously nothing can be more important to us now than that these plans and ideals be carried forward.

The most important piece of common ground to which Professor Toynbee referred "is one that has always been there since mankind first came into existence." The reference is to "human nature, especially the self-centredness which is the Original Sin in human nature. The call to wrestle with Original Sin is the challenge in response to which all the higher religions have arisen . . . and it can hardly be an accident that all made their appearance within less than a thousand years of one another."

In other words, says Toynbee, "the higher religions appeared at a moment when mankind had received surprising and humiliating setbacks in its endeavors. These setbacks opened the way for humility, and humility opens the way for spiritual illumination":

> "Today we are all of us one another's keepers in the sense that any effect produced by Original Sin (i.e. self-centredness) in any one part of the world immediately affects the rest of the human race."

In his first lecture (in which he seemed to be treading on egg-shells!), Professor Toynbee made the point that:

> "the equation of religion with belief is rather recent. In both India and Greece, the philosophical approach to the problems of life is hardly older than the 7th or 6th century B.C. — a very recent date in the brief history of civilization.
>
> "In our day Christianity and all the other living religions find themselves confronted by a common adversary, the old religion of man-worship in the form of the worship of collective human power."

Toynbee dares to prophesy, not that he expects to see "a coalescence of the historic religions, but," he continues:

> "I think it may be expected, and also may be hoped, that all religions, while retaining their historic identities, will become more and more open-minded, and (what is more important) open-hearted, towards one another as the world's different cultural and spiritual heritages become, in increasing measure, the common possession of all mankind. I should say that, in learning more and more to respect, reverence, admire, and love other faiths, we should be making progress in the true practice of Christianity. . . . If we can express what we believe to be the essential truths and precepts of our own religion in action as well as in words, and if at the same time we can be receptive to the truths and ideals of the other faiths, we shall be more likely to win the attention and good will of the followers of those other faiths. If we can learn to present Christianity in this spirit, we can perhaps manage to present it with conviction without at the same time relapsing into Christianity's traditional sin of arrogance and intolerance."

Bertrand Russell has a word appropriate at this point (*Portraits from Memory and Other Essays;* S&S):

> "Mankind has to learn some new lessons of which the necessity is due to increase of skill without increase of wisdom. . . . If the world is to emerge it requires both clear thinking and kindly feeling. . . . History makes one aware that there is no finality in human affairs. . . . Whatever wisdom we may have achieved is a small matter in comparison with what is possible. Whatever beliefs we may cherish, even those that we deem most important, are not likely to last forever, and, if we imagine that they embody eternal verities, the future is likely to make a mock of us. . . . Politicians who are not historically minded seem to be leading mankind. . . ."

But at that point Lord Russell veers off into another subject, or perhaps, more precisely, into a different phase of the same subject.

The Coming World Civilization (Harper) is William Ernest Hocking's latest contribution to the subject of development of a world faith:

> "The quest for a world faith must retain, in its care for the whole, a continuing solicitude for its diverse members. And not alone for the sake of the worshipers whose ancestral reverences are involved, but also for the sake of that total human experience to which belongs the full truth of religion. . . .
>
> "The advance toward a world cultivation proceeds under a disposition close to the essence of all civilization which we may call *reverence for reverence*. . . . The impulse to teach is inseparable from the impulse to learn, and learning, in religion, means experiencing. Wherever the reverence for reverence exists there will be a willingness to worship with the worshiper, as Gandhi, the Hindu, was willing to worship with the Christian."

Professor Hocking discusses John Dewey's "notable essay," *A Common Faith* (Yale; pub. 1934; 10th printing [*my copy*] February 1950):

> "He would wipe the slate clean and start afresh. This is not peculiarly a modern plea. It has characterized all the great reformers and founders, including Jesus of Nazareth. . . ."

I should like to go on with that paragraph. Selection is difficult, but perhaps the following will supply a synthesis of Toynbee's and Hocking's thought:

> "Arnold Toynbee calls the Christianity of today to 'repentance' for its presumed monopoly of God's grace. Let me put it thus: Our Christianity is in need of reconception through a deeper and humbler intercourse with the soul of the East, in its agelong acceptance of a searching self-discipline. This call to learn from the East will be taking us nearer to the spirit of an earlier Christianity. . . . Only a religion setting an absolute standard for the heart as well as for the will can carry the permanent cure for spiritual arrogance. . . . The question inevitably emerges whether the reconceived religion which takes form as an answer to the dilemma of modernity is to be the Christian religion, or some other of the great religions, or some development beyond them. The Christian will not be concerned that the total outlook slowly emerging bear his name."

Whatever, in time, may be evolved toward a religion providing unity in diversity, *The Primacy of Worship* (Starr King Press, $5) will be basic, and the three-fold imperative will consist of the (1) Spirit of Truth; (2) Spirit of Goodness; (3) Spirit of Beauty. We find in this new book by Dr. Von Ogden Vogt a rich contribution to the subject of this essay. The experience of worship "is too commonly marred or thwarted by bringing to it a body of beliefs regarded as final":

> "The centrality of worship is the only solution for sectarian conflicts and divisions. It is the one sure formula for achieving unity with diversity. It is the one aegis under which bodies of varied beliefs may be joined in the most profound of all human actions."

In all the long story of human religions, there is no more striking attestation of the centrality of worship than the Society of Friends. Among Quakers, worship is "the undoubted heart and center of religion. . . . They do not require agreements in belief":

> "Religion everywhere and in every time is primarily worship. It is the spirit of man seeking right relations with the final powers."

(*Continued on page 32*)

(*Continued from page 4*)

in scholarly, technological, and literary pursuits. In most parts of the world, even in European capitals, a public library, free and open to all peoples, is unknown. Our libraries are pioneers, and in some areas, they are almost the only toe-hold left for western views.

Take Egypt, for example. Even before the Asian-African conference, all public relations facilities were at the disposal of the Soviet bloc. This means not only press, radio, and theaters, but also displays of Soviet attractions, such as the posters of the women acrobats who were touring the Middle East and, more important, the omnipresent replicas of the planes which Egypt had bought from Russia. In contrast, except for references to "imperialism" and "greedy capitalism," there is a blackout of the western world. Because of Suez and the Algerian crisis, neither Great Britain nor France is represented in Egypt, and our ties with these nations, as well as with Israel, make us suspect.

Pamphlets published in Arabic

Blocked as we are, therefore, from the usual outlets, USIS publishes in Arabic and sends to selected lists various pamphlets and newsletters. It shows documentaries to invited groups on its own premises. Furthermore, from a floating transmitter, Voice of America broadcasts in Arabic, although this service — at best a brief, small voice compared with the total of 75 hours of broadcasting which daily blankets the area from Moscow and its satellites — is now cut for budgetary reasons.

A library may seem a fragile answer to our needs, especially in an area where literacy is low, but because of the dearth of such facilities, it attracts leaders of public opinion, teachers, students, and even government officials, although the latter prudently borrow their books through intermediaries. At best, the service would be difficult because of the language barrier. We have a translation program which is yearly adding new titles to our resources, but this is a slow, expensive work, and again we are surpassed by the Soviet's venture into cheap, attractive paperbacks.

English material is handicap

The bulk of our material is English, which imposes a psychological as well as practical handicap, but because the library refrains from propaganda, it has won the respect of many sensitive Arab leaders. They want material on architecture, technology, general literature, and the social sciences.

One phase of the program, which even Egyptian officialdom admires to the point of proposing to emulate, is the popular children's room, the first of its kind in this area.

USIS has a second library in Alexandria, once the home of the world's most famous library, but the Cairo library, although a modest venture, now supersedes that of Lebanon, and is by far the largest of our libraries in the Middle East.

In nearby Israel, the problems are reversed. This highly literate people is eager for material. The press and radio use copious news and feature stories, the theaters and more than 600 groups, including the *kibbutzim,* rural, communal settlements, regularly use our films and documentaries.

USIS also presents frequent special events, such as the recent month's showing of *The Family of Man.* Despite cramped quarters, the exhibit was a huge success. (Parenthetically, there are several sets of this photographic exhibit always on tour, and this particular set now has opened in Greece. Along with *Atoms for Peace, The Family of Man* is our most persuasive ambassador.)

Israel also has an insatiable thirst for books, and the crowded little library in Tel-Aviv is servicing much of the country with bookmobiles. This is important, especially in some of the *kibbutzim,* where anti-Americanism has arisen.

Calamity always grabs the headlines, and so our Greek library became world news in December when it was all but liquidated by a bomb set off by Cypriot fanatics. Again, a conflict among our friends, which we would like to ignore, has soured former goodwill towards the United States. It seems hypocritical to Greeks that a nation professing belief in freedom and self-government should be neutral in this dispute with Great Britain and Turkey.

But the act of violence was stupid as well as outrageous. Our library, perhaps the best in the country, and the only free, public one, is a resource to thousands of Greeks. This was the judgment of not only the impoverished government, which decided to pay the $34,000 damage, but also of organizations and individuals who are helping to restock the library with a flow of individual gifts. Furthermore, it was the Greek employees who were determined on a prompt reopening of the charred headquarters, which they accomplished within a week.

Critics see 'boondoggling'

"Boondoggling" is how critics view these cultural activities, especially in friendly countries. No doubt that is the reason that the British program was almost halved this year, and that economy included the cancellation of the half-hour monthly TV series, *Report from America,* which was universally acclaimed, and termed by commentator John Crosby "propaganda at its wisest."

In deciding whether we can better afford such cuts or such programs, we must bear in mind the uncertainties of the time. The change in world status of both Great Britain and France has unleashed new fears and resentments, which are exploited by the Communists, and the terrible vulnerability of these nations to Soviet attack, as well as the limitless burden of armaments, have encouraged a drift toward neutralism. It is well to keep clearly before all free peoples the mutuality of our aims, and the unique values of free institutions.

Technically the job is simple in Britain, and by any standard, the two-room library is choice. One of its services is the loan of bookshelves to schools and labor centers. And among the results of the USIS program is the increase in American studies in the leading secondary schools where "'American' history formerly stopped at the year 1776." With no language barrier, it is easy to present American speakers, like the recent series on non-conformist literature (Thoreau through Faulkner). The Fulbright scholars in England and elsewhere are a new asset, constantly tapped.

In Rome, the library has a show window on a stylish street. As in London, there are advantages to this closeness to the embassy, although the expense is a ready handle for criticism.

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The bookshelf

(*Continued from page 30*)

Dr. Vogt discusses the dilemma of education without religion caused by dogmatism which religions based on creeds consider — erroneously, of course — to be religion. The dilemma extends into colleges and universities which aim to give training for ministers of any chosen denomination — a chapter for the heads of such institutions to ponder well.

Of the ecumenical ideal Dr. Vogt says:

> "By encouraging the disciplines of worship rather than belief as central in religion, it could open the way of harmony among diversities and solve the dilemma of unity and variety. . . . It could encourage respect for other faiths and increasing knowledge of their values.
>
> "The intelligence of the East . . . is becoming acute and wise, and from a distance sees us better than we see ourselves. It knows that free government cannot be built upon authoritarian ideology. It sees what we ourselves have yet to discern, that the permanent health of a free nation requires the prevalence of a free religion. . . . Now is the time, as never before, for a truly ecumenical task, not an aim at uniformity or imposition, but an effort of understanding and sympathy, an exchange of values, a welding of worship in the fullness of freedom."

"The religion of tomorrow . . ." Dr. Vogt continues; but here I shall leave you to read for yourself the author's further ideas on that subject in his beautiful, thought-producing book, *The Primacy of Worship*.

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